NO TREASON TO SAY, Kings are Gods Subjects: OR THE SUPREMACY OF God, opened, asserted, applyed,

In some Sermons preached at *Lurgarshal* in *Sussex* by *N.B.* then Rector there.

Accused of Treason by *James Thompson*, Vicar of *Shalford* in *Surry*, and the Author ejected out of the said Rectory for preaching them.

With a Preface Apologetical, vindicating the Author and Sermons from that false Accusation, relating the manner of his Ejection, and fully answering the Narrative of the said Vicar, now also Parson of *Lurgarshal*.

By *Nehemiah Beaton* Minister of the Gospel.

Insimulari quivis innocens potest, revinci, nisi nocens non potest. Apul. Apolog.

A man that beareth false witness against his Neighbour, is a maul, and a sword, and a sharp arrow, *Prov.* 25.18.

LONDON,
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A PREFACE APOLOGETICAL.

Courteous Reader,

I Know my ſelf too well to think any thing of mine worth publiſhing, in ſo knowing and learned an Age. Yea ſo free am I of the itch and ambition of being in print, that I have againſt the concurrent advice, and continued importunity of many worthy friends, forborn to make publick theſe Sermons, and this vindication of them, and their Author, from thoſe falſe accuſations, under which both have many months ſuffered; and now at laſt, I as unwillingly conſent they ſhould be thus preſſed to life, as men chooſe to be preſſed to death.

But, unleſs I will, by an obſtinate ſilence, be interpreted to conſent to the truth of that black and ugly charge, now printed againſt me; I can no longer avoid appearing in print. For ſo vaſt and inſatiable is my Adverſaries malice, that having devoured my living, he is nothing ſatisfied. My good name, and many good friends, he ſees, are ſtill left me, which ſo enrageth him, that after the example of the grand Accuſer of the Brethren, Rev. 12. Leſt theſe ſhould eſcape him, he

a Convitia, & probra, quibus Christianos toto hoc tempore Draconicolæ obruebant. Objicientes eis homicidia, conjurationes in Principes. *Mede* in loc.

hath cast out of his mouth a (*a*) flood *of* Calumnies *and* reproaches, *to overwhelm and destroy them.*

I say a flood *of Calumnies*; *nor need I retract it, as too exuberant an expression, nor be beholding to an hyperbole, to salve the truth of it, though his whole Book be but* one single sheet. *For, he hath crouded so many notorious* falsehoods *into it, that it is like that* sheet *in* Peters *Vision, wherein were* all manner of unclean beasts and fowls.

The title *he gives it, indeed, is* A true Narrative. *But frequently,* Tituli habent remedia, Pyxides venenum. Mithridate, *or some soveraign cordial may be written without, when Rats-bane, or some other rank poyson is in the inside. The truth is, he hath so* fouled his sheet *with* lying *so very frequently in it, that it hath been very offensive to me to* touch *it; and I cannot but fear, that having* stirred *it, and taken off that thin covering he had cast over it, the vile* stench *of it will greatly displease the religious, and ingenious Reader. But, I hope all such will consider, that I am much to be pitied, and not at all to be blamed; seeing my Adversaries malice hath* forced *me thus to fetch* è stercore gemmam; *It having left me no other way, to save and preserve my* good name (*more precious than the most precious Jewel*) *than by turning up and down this unsavoury* dunghil, *in which he hoped I should certainly lose it; and which I cannot* stir *but it will* stink *the more, for,* Plus fœtant stercora mota. *Yet shall I do it in as* cleanly *a manner as I can possibly, and strive to express his foulest practises in the fairest language I can, without injury to* truth; *and, that thou maiest be sure I do him no wrong, I will set down his whole* charge, *in his* own words; *so that he shall have no occasion to accuse me, as* Caius Fimbria *did* Q. Scævola, Quod non totum telum corpore recepisset. *Thus then he begins with me.*

James Thompson.

Not long since I was presented to a Rectory by a person of known honour (whom, as formerly, we truly call Lord Viscount now) the undoubted Patron thereof; though Sir *Richard*, by some calumniation, would have found out another Doner; which Parsonage was void by death, but illegally possessed by one *Nehemiah Benton.*

Reply,

Should I ſay, here are more lies *than* lines, *I might, perhaps, be thought to have forgotten already my* promiſe: *Yet what other anſwer can I give to a Paragraph, in which there is ſcarce any thing but* falſehood? *I have thought of this expedient. Becauſe the word* lye *is a broad one, and not fit to fall from the pen of a* Miniſter; *ſo that if I ſhould uſe it, as often as he gives me occaſion, I fear I ſhould give* offence: *I have reſolved to uſe another word, viz. a* Thompſoniſm; *which whereſoever the Reader finds, he is deſired to remember, that no other thing is meant by it than what in an* ordinary man *we call a* lye; *but that having to do with ſo* Reverend *a perſon as the Vicar of* Shalford *and* Bramley, *Parſon of* Lurgarſhal, *&c. I will be more* mannerly *than to call a ſpade a ſpade. There are then in this period of his,* four *notorious* Thompſoniſms. *Firſt, That* Sir *Richard Onſlow* would have another found Doner, of the Rectory of *Lurgiſale*, then the Lord *Montague. Secondly,* That he ſought it by calumniations. *Thirdly, That* the ſaid Rectory, when he the ſaid *J. Thompſon* was preſented to it, was void by death. *Fourthly,* that it was illegally poſſeſſed by *Nehemiah Beaton.*

A ſhort relation *of what is indeed the truth, as to theſe* four *matters of fact, will ſufficiently ſatisfie the Reader, that I have not* miſcalled, *nor* miſcounted *theſe my Adverſaries* falſhoods.

When by the death of Mr Thomas Stafford, *the Rectory of* Lurgars-hill *became void in* 1657. *The* Pariſhioners (*not a man diſſenting*) *without any application of mine to them, deſired I might ſucceed him. And to that end almoſt all of them ſubſcribed a* paper (*which I have ſtill by me*) *in which they expreſſed that deſire; and earneſtly beſought all perſons concerned in the diſpoſal of that Rectory not to obtrude any other perſon whomſoever upon them. But what perſon, or perſons had the* diſpoſal *of it neither I nor they certainly knew. The moſt general and probable opinion was, that the* Lord Montague, *was the* Patron. *I was therefore adviſed to enquire of Mr* Thurland, *who being of counſel for that Lord was a probable perſon to reſolve this doubt. To him therefore I applied my ſelf, and was by him* (*in the preſence of Sir* Richard Onſlow) *aſſured, that the* Lord Montague *was indeed the* Patron, *but had made over that* (*with all other Livings in his gift in* Suſſex) *to Mr* Yalden *Senior of* Blackdown; *adding, that he did*

not

not question, but the Lord Montague would be willing, at the desire of Sir Richard, to present me; and freely offered himself upon Sir Richards account, to write to that Lord on my behalf, which he also did accordingly.

With his Letter, and another from Sir Richard Onslow, I soon after waited on the Lord Montague, at Cowdry; who, after the reading of them, told me he would shortly give an answer to them, but he must first speak with his Servant Turner.

Mr. Yalden Senior, who had then the power of presentation, knew of my application to the Lord Montague; to whom at the same time, by his Son Mr. William Yalden, he sent to signifie his willingness and desire to present me, and after he had heard this answer of the Lord Montagues, told me he was resolved to present me, and no other; only he would waite the Lord Montagues answer, whose (consent though not necessary) he desired. All which, when I had communicated to Sir Richard Onslow, he advised me, by all means, to stay for the Lord Montagues consent; which accordingly I did, but with no great exercise of patience, for within a week or two the Lord Montague sent Mr Turner his servant to Mr Yalden, to desire him to sign a Presentation of me to the foresaid Rectory, which he (the said Mr. Turner) drew up and delivered into my hands. For which favour of the Lord Montagues unto me, when shortly after Sir Richard Onslow, meeting him, returned him his thanks; the Lord Montague not only professed, he had presented me for Sir Richards sake, but he added, he thought he owed many thanks to Sir Richard for presenting such a person to him.

Now Reader judge, whether Sir Richard sought to find out another Doner than the Lord Montague, who when the power to present appeared, and was by the Lord Montague confessed to be in another, (though the right origixally in himself) yet was so tender of that right, that he would have nothing done without that Lords consent? To procure which, he wrote a most civil Letter to the Lord Montague, in which (for as is most usual in such cases I had a sight of it) there were these words: There shall be all possible care used to preserve your right, and corroborate it also as your Council shal advise. Secondly, If he were thus far from seeking another Doner, how far was he from seeking one by Calumniations? Thirdly, If the Lord Montague himself, by his Trustee, filled the Rectory of Lurgarshal, and his Presentee was alive when Thompson was presented; what is it to affirm the

Rectory

Rectory void by death *at the time of his Preſentation? Fourthly, Was* N.B. illegally *poſſeſt of it, who was preſented by the* Lord Montagues *Truſtee, not only with the connivance, but explicite* conſent *and expreſs deſire of that Lord, who, Mr* Thompſon *ſaith, is undoubted* Patron *of that Rectory?*

Thus, Reader, I have ſatisfied thee that I came fairly *into the Rectory of* Lurgarſhal, *and was* legally *poſſeſſed of it. Then ſhalt next hear how I came out.*

James Thompſon.

Who did, in or about *April* laſt, 1660. preach theſe words in his Pulpit, in the forenoon, concerning the death of his late Majeſty, and the occaſion thereof. *You ſay theſe and theſe were the Kings Enemies; nay, quoth he, but I will tell you who were the Kings Enemies,* viz. *thoſe that cauſed him to marry with that harlot and adulterous woman: For, in marrying with that Papiſt Queen, he did adulterate his whole Generation, and did make it a National ſin, and the whole Nation muſt ſuffer for it, and we have ſuffered for it all this time.* Which being proved, by the oaths of five credible Witneſſes, (and five and twenty more being ready if required to depoſe the ſame) before nine of his Majeſties Juſtices of the Peace, at *Midhurſt*, on the nineteenth day of *December* laſt, (though three of the ſaid Juſtices, *viz.* Mr *Shirly*, Mr *Henry Onſlow*, Mr *Lee*, took little notice of it, and refuſed ſubſcription) a judgment was ordered to be drawn up, and ſigned by the other ſix Juſtices, That the ſaid *N. B.* had maliciouſly preached againſt his ſacred *Majeſty* that now is, his right and ſucceſſion to the Crowns of theſe Realms, and that he ought not to be confirmed into the Rectory, into which he had intruded.

N. Beaton.

It is a received Rule *in the Civil Law,* Mendax ſemel, mendax ſemper præſumitur. *He that hath been taken once in a lye, is not afterwards to be* credited. *May it not then be ſuppoſed, that he that hath told ſo many* Thompſoniſms *about my* coming in, *may be guilty of far more in this his far larger relation of my* Ejection? *If* Iſidore *may be credited, it cannot be otherwiſe.*

(b) Hee

b *Isid* Pel. l. 2. Epist. 229. ὁ ἐν ἀρχῇ τῆς ἀληθείας ὀκνηρὸς πάντως ἐκκυλισθήσεται τὸ προκείμενον, &c.

(b) He that in the beginning ſwerveth from the truth, will in his proceedings roll farther away from it, and end at laſt with ſome foul or ſhameful Cataſtrophe or other.

Sure I am, if this his general rule have any exceptions, this my Adverſary *is none of them. For, to his whole* Charge *I may truly reply in the very words of that holy Writer, whoſe* name *I bear. Nehem.* 6. 8. There were no ſuch things done as thou ſaieſt, but thou feigneſt them out of thine own heart. *And although I have alwaies ſuſpected and deteſted unneceſſary* proteſtations, *and appeals; yet againſt ſuch a* Charge, *and under ſuch a* Condemnation, *I think no man will judge it needleſs, or unlawful.*

I do therefore ſolemnly, as in the preſence of that Great God, *at whoſe judgment ſeat I expect ſhortly to ſtand,* proteſt *and* declare, *That I never did, in any Sermon, on any Text whatſoever, utter thoſe* words, *of which I am accuſed, nor any other words of* ſuch a ſenſe. *Which proteſtation I make, without any equivocation, or mental reſervation, and ſhould moſt willingly renew it, and confirm it by* Oath, *if I were lawfully required; though I knew certainly I ſhould, the very next moment, paſs into* Eternity. *From my Accuſer and Judges do I therefore appeal to that* Righteous Judge *of all the world, before whom not only* nondum judicata, *but* male judicata *ſhall be tried; knowing that when that bright and bleſſed morning comes, in which the righteous ſhall have* dominion *over his moſt inſulting oppreſſors,* He will bring forth my righteouſneſs as the light, and my judgment as the noon day.

In the mean time, though it be not poſſible (unleſs by the repentance and confeſſion of the contrivers, &c. *fully to diſcloſe all the ſecrets, and circumſtances of this* myſtery of iniquity; *yet ſuch a* diſcovery *I ſhall make, that when the Reader hath heedfully obſerved and weighed it, unleſs he be corrupted by* malice *or* intereſt, *I dare challenge him to believe, or ſuſpect me* guilty *if he can.*

And firſt, I muſt inform him (for my Adverſary wiſely concealed it) who was the perſon that exhibited *this Charge againſt me. No worſe Man, I aſſure thee, than this* James Thompſon *that now publiſheth it. A man whoſe face, till I was forced to confront him as my accuſer, I never to my beſt remembrance had ſeen, and who, as himſelf confeſſed, was as much a ſtranger to me. How then came he to be my* accuſer? *Nay, Reader, thou ſhalt anſwer* thy ſelf, *and I think thou wilt not complain, that I have put a hard task upon thee, when I have farther informed*

thee

thee of what I can prove from his own mouth, viz. *That* he had firſt obtained a promiſe, or grant of my Living, *if I were removed,* before he attempted ought againſt me. *Although therefore he was a ſtranger to* me, *yet with my* Living *was he ſo well acquainted, that he knew it to be ſuch a one as he had long gaped for, and often ſucceſſleſly ſought after. Now, Reader, if thou canſt not imagine that this accuſation proceeded from* malice, *(which they ſay is a good informer) yet might it not from* avarice, *which is the* root of all evil, *but bears no fruit ſo often as this of* falſe accuſation? *So that when God had prohibited this in the ninth Commandment, he immediately added, as that without which the other would never be kept,* Thou ſhalt not covet, *And when* John Baptiſt *had warned the Souldiers, that they ſhould* accuſe no man falſely, *he immediately preſcribes this, as the only remedy,* Be content with your wages. *It was* the hope of getting the Living *(ſaith a learned Biſhop)* that made *Ziba* accuſe his Maſter falſely. *But Mr.* Thompſon *had more than* hopes, *he had an aſſurance of my Living before hand. It was* Naboths Vineyard, *ſaith the ſame Author,* and not his blaſphemy that made him guilty; *and* this, *this only was my* treaſon, *I had* a good living. *This hungry Vicar well knew, that* Lurgarſhal *afforded a larger* bite *than* Shalford *Common; and that he could not get in, unleſs he thus leaped the* hedge, *the Law having let me in at the* gate, *and ſhut it faſt after me.*

Wouldſt thou know more of my Proſecutor, *to leave thee without the leaſt doubt or ſcruple whether, as foul a crime as falſe and forged accuſations are, yet he may be guilty of it? Then hear what he hath ſince done. When I was removing my goods from* Lurgarſhal, *this man deſired to buy ſome of them. Now though many perſwaded me to decline him, as a man not ſafely in any thing to be dealt with; yet his propoſition being fair, that he would give as much as any, and more than they could be worth if I removed them, I conſented to ſell them. But becauſe I knew pretty well the complexion of his conſcience, I appointed him to bring one with him to prize them, that ſo I might have another to teſtifie what paſſed between us. In ſhort, we met, and agreed on the prizes of ſeveral goods; he appointed me to what perſon to deliver them, promiſed again and again the payment of the money. The goods I delivered according to appointment, and now expected my money, according to his promiſe; but found that my Gentleman did not intend to hold my* Living *by one title, and my* Goods *by another. His five* Witneſſes *were not yet dead; and*

would they be so unkind, when they had helped him to a house for nothing, as to leave him now to pay for the furniture? To a first, a second, a third demand therfore he denies to pay for my goods, and bids me take my course. Well, after a civill Letter, and almost a quarter of a years waiting, he is arrested; and the last Assizes the cause was tried between us. Thither comes Mr. Thompson, with one of his five credible Witnesses, bragging of the victory, and offering to lay great wagers he should cast me, The Cause was called, forth steps his credible Witnesse, to do him now once more knights service, and swears as heartily (horresco referens) or rather desperately as before, but with some different success; for the Jury, so soon as they heard my Witnesses, without stirring from the Bar gave Verdict against him. Nay, Sir William Wild, who was of counsel for Thompson, and who was by him prejudiced against me, as one that had spoken Treason, he I say (and to his honour be it spoken) when he heard my Case fully opened, sate down and refused to plead for him; and when this modest Vicar, urged him to speak; Sir William replied aloud with indignation, Do not urge me to speak against my understanding and conscience in such a Case as this. Reader, should I at large relate, without any comment or aggravation, all the odious circumstances of this last practice, I am confident thou wouldst think the man is not to be matched in England.

Next hear what I have to say as to the Charge. I am accused and judged for preaching maliciously against his Majesties right, &c.

1. It is known, almost to as many as know me, that my judgment was against the death of the late King, and for the restauration of this.

2. I have often, to the hazard of more than I have now lost, and to the trouble of my friends, openly declared my dislike and abhorrency of the murder of the King; by which name I have frequently called it, in publick places, and was for so calling it accused to one of his pretended Judges, who therefore did threaten to do great things against me.

3. I was so far from thinking that his Majesty that now is had no right of succession to the Crown of these Realms, that I was alwaies perswaded he had an undoubted right; and that it was my duty, in my place to endeavour his recovery of that right, and have laboured to convince others that it was their duty. I am certain I did seriously, and heartily do my utmost, in my place, to procure it.

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If these three Assertions be true, wilt thou believe there is any truth in this Charge? Now to prove them true, I can produce the Testimonies, and have the Certificates of many Knights, *and a multitude of* Gentlemen, *both Ministers and others. I will not trouble thee but with one, of Sir* Thomas Woodcocks, *who so long jeoparded his* life *in the high places of the* field, *for the late* King, *and so lately hazarded it, in the High Court of Justice at* Westminster *(a more dangerous place than the former) for his* loyalty *to his* Majesty *that now is; and is deservedly of that repute, both at* Court *and in the Country, for his* Valour *and* Civility, *that I should much dishonour him, if by giving a* Character *of him, I should but suppose that the Reader hath not heard of him, or would doubt the validity of his* Testimony; *which follows in these words.*

These are to certifie all whom it may concern, that I have been well acquainted with Mr. *Nehemiah Beaton*, above seven years last past. In which space of time, discoursing very frequently with him concerning the King, and his affairs, I discerned in him so deep a sense of his Majesties sufferings, and so great a desire of his restauration, that I was encouraged, at a proper season to consult him, *&c. (where followeth a large relation of a particular service I did, in order to his Majesties restauration, which for brevities sake I omit; and then he concludes with these words)* All this, and much more of like nature I know, and am ready to attest for him; conceiving my self obliged in honour and conscience thereunto, he having then given me unquestionable evidences of his loyalty when his Majesties Case seemed most desperate, *Feb.* 4. 1660.

Thomas Woodcock.

Now Reader, canst thou imagine that I, who had so many years desired, *and to my utmost* endeavoured, *even to the last, his* Majesties restitution, *should just* then, *when fear of the greatest punishments made the most disaffected pretend affection, I say that I should then preach openly, in those most* odious words, *against his Majesties right of succession?* &c. *unless thou shouldst suppose that I* therefore *only desired it, and endeavoured his recovering his right, that I might thereby be put into a capacity thus to lose my whole estate.*

Well, but as highly improbable *as this* Certificate, *and these considerations render it, It was, saith Mr.* Thomason, proved by the oaths of five credible witnesses, *&c.*

Anſw. 1. *I have heard that the Law accounts him a* credible witneſs, *that hath not been convicted of* perjury, *or is not* excommunicate. *That in ſuch a ſence they were not* credible *I cannot affirm; but ſurely, there may be the greateſt reaſon not to credit ſuch* credible *Witneſſes. For who is ſo ſenſeleſs to ſuppoſe a man cannot ſwear falſely, till he hath been convicted of perjury, for then, how could he become guilty of that perjury of which he was firſt convicted?*

2. *I ſhall not affirm they made themſelves guilty of* perjury, *by what they ſwore againſt me; only this I affirm,* that they laid to my charge things which I knew not, *and might as truly have ſworn they ſaw me at* Rome, *who was never out of* England, *as that I ever preached* thoſe words. *But let the Reader call ſuch ſwearing what he will for me.*

3. *Neither ſhall I give the Reader a* Character *of them, conceiving my ſelf, after ſo great an* injury *received, not fit to do it. Only this I muſt needs ſay, that as much as they wronged me, they did not at all* deceive me; *for many years knowledge and experience of them taught me to expect nothing* (c) *better from them; having often thought upon that* ſtrange, *yet moſt* true *inference of* Abraham, Gen. 20.11. I thought, ſurely the fear of God is not in this place, and they will ſlay me.

c *Quaſi apud lapſos, & profanos eſſe aliud poſſit, niſi mens prava, & fallax lingua, & odia venenata, & ſ. civilega mendacia.* Cypr. ad Flor. Pupian. Epiſt. 69.

4. *Of them all, I ſay as the* Evangeliſt *of the* Witneſſes *that teſtified againſt our bleſſed* Lord, *Mark* 14.56. Their witneſſe agreed not together; *which he obſerves again, as an infallible evidence of their* falſhood, *Ver.* 59. But neither ſo did their witneſs agree together. *When I obſerved and urged this at my* tryal, *I was anſwered, that they agreed in the* main; *with which anſwer, or rather the power of the Anſwerers, I was* ſilenced, *but not* ſatisfied; *nor will any judicious Reader I am certain. For, when it was only* words *of which I was accuſed, and five perſons ſwear poſitively each of them his words were* thus, *and yet all of them* differently: *Sure they muſt all but one at the leaſt be forſworn. And whereas it is ſaid they agreed in the* main; *and ſs it be meant that the main driſt was to* ſwear me out of my Living, *and that in* that *they all agreed, I deny it. Nay, I affirm, that there was a more conſiderable difference betwixt* any two *of them than can be found in the depoſitions of thoſe two Witneſſes againſt our bleſſed* Saviour. *For* they *both agreed in the* main *indeed, and ſwore home to the Charge of* blaſphemy; *for all the difference between them was (as will appear to any one that ſhall compare* Mat. 26.61. *with* Mark 14.58.) *that one of them ſaith he ſaid,* I can deſtroy this Temple, *the other,* I will. *Now, whether he ſaid* I can, *or* will,

will, *he aſcribed Divine Power to himſelf; for no* man *could deſtroy that Temple and build it up in three daies. In the* main *then they agreed, and yet it being* words *they accuſed* Chriſt *of, the Evangeliſt notes this diſagreement as a clear* diſcovery *of their* perjury. *But alas, theſe Witneſſes againſt me differed* greatly, *though they had ſuch a* help *as it may be thoſe before-mentioned wanted.* 1. *One ſwore, I ſaid theſe words in the* beginning *of my Sermon, another, in the* middle, *a third ſaid, I repeated them* twenty times, *and then they muſt be beginning, middle, and end too almoſt.* 2. *One ſaid the words were,* That the King cauſed his death by marrying a Harlot and adulterous woman. *Another,* That they were his enemies that cauſed him to marry with a harlot and adulterous woman, for in marrying with that Papiſt Queen he adulterated his whole Generation. *A third differs from both, and hath it thus,* That the Kings friends were the Secluded Members, *and that* thoſe were his foes that counſelled him to marry with a Papiſt and Adultereſs. *Another ſwears my words were,* That the Queen that reigned laſt in *England* was a Harlot and an Adulterous woman. *There are more very conſiderable* differences *in their ſeveral depoſitions, but theſe are ſufficient, which I have faithfully given thee, as they were taken by a* Juſtice of the Peace, *then preſent, from the* mouths *of the Deponents; which I am forced to make uſe of, for I was denied a* Copy *of the Articles, Depoſitions, and Judgment, by the* Clerk, *though promiſed it by the* Juſtices; *which promiſe when I urged to their Clerk, he told me the Juſtices, ſince that, gave* order *I ſhould have no Copy.*

5. *Obſerve, they name no* day, *nor no* moneth, *certainly, ſaying,* In or about April, *that ſo they might cut off, as far as they could, all poſſibility of a detection.*

So much of the Witneſſes *in* general, *we ſhall next conſider them ſeverally in their order.*

The firſt was Henry Challen, *and deſervedly, for he is* ſecond to none; *of whom I ſhall ſay no more than that this was the man that ſince* ſwore for Mr. Thompſon, *of which mention was made before. Now, if the Reader will but firſt enquire, of any intelligent impartial perſon, that was preſent at that tryal,* what *he ſwore there; I am content he ſhould afterwards credit him, as far as he thinks he deſerves it.*

The ſecond was William Stone. *This (Reader) was he that ſwore* I ſaid the words twenty times. *Now, let any man that ever heard me preach believe this if he can; and let all men judge what a credible Witneſs this is, when they have heard what* twenty men, *that heard me*

preach,

preach, (when this man ſaith, I uttered thoſe words twenty times over) ſay to the contrary ; which they ſhall by and by meet with.

The third was Edward Lickford. This man came to my houſe the night before he ſwore againſt me ; and after ſundry proteſtations, that he was none of thoſe that contrived the deſign, then carried on againſt me, asked me what I would propound and offer for the ſtopping that deſign ; for he told me he was confident he could yet do it. I knew the man, and therefore ſuſpected a ſnare, and gave him no anſwer but this, that I knew my own innocency ſo well, that I was aſſured, unleſs men would perjure themſelves, they could not hurt me ; and if he could prevent any ones commiſſion of that ſin, they would receive a greater benefit thereby than my ſelf. Yet he urged for another anſwer again and again, but I diſmiſſed him without any other anſwer.

The fourth was James Longley, who for this peece of ſervice was created Clerk by Mr. Thompſon ſo ſoon as he had poſſeſſion. When it was reported that he was to be a witneſs againſt me, an honeſt man, of the Pariſh, went to him, and asked him whether that report was true ; He replied it was. Why, what can you teſtifie againſt Mr. Beaton ? replied the other. To which demand he gave him this anſwer, I will teſtifie that Mr. Beaton ſaid, The King cauſed his death by marrying an Idolatry woman. Are you ſure theſe were the words ? ſaith the other. Yes, ſaith he, that I am ; I am ſure thoſe were his very words, uſing a ſtrong aſſeveration. And though, being urged by the ſame perſon to repeat the words, he ſtill confidently affirmed, without the leaſt variation, that the words were Idolatry woman ; yet he differed every time more or leſs in the others. Which being obſerved, and he being told that he and his fellow Witneſſes would, in all likelihood, diſcover themſelves, by their contradicting themſelves, and one another ; No, no, ſaith he, Mr. Thompſon hath promiſed us, the words ſhall be read to us out of a Paper. Of all this I was informed by this man, who heard him ſpeak theſe words. Wherefore on the day of tryal I made a motion to the Juſtices, that no paper might be read, giving this relation for my reaſon ; which motion was ſeconded by three Juſtices, but it was carried againſt them by the major vote ; and then, this man that had affirmed with aſſeverations, that the words were Idolatry woman, and no other, ſwore Harlot and adulterous woman. Now Reader, I appeal to thee whether, when the Reverend Rector next reads the ninth Commandment, this Clerk (whatever the Fanaticks ſay to the contrary) hath not great reaſon to cry out, for himſelf and his Companions, **Lord have mercy upon us.**

The

The laſt was John Collen, *whom I do exceedingly* pity, *above them all (though I pity them all.) This young man, I can prove, was* prompted *juſt as he was called in; but having a worſe memory than any of them (though none of them had ſuch a one as men of their profeſſion ought to have) he forgot the firſt part, and ſwore in theſe words*: He ſaid that the Queen was a harlot, and an adulterous woman; *and being asked whether I told what Queen, anſwered, that I ſaid the Queen that reigned laſt in* England; *and being asked whether I ſpake of the* King, *anſwered*, he did not hear me ſpeak of the King at all. *which was indeed the very truth, for he confeſſed ſince to an honeſt man, that* he was at Hoſmore *when theſe words were ſaid to be ſpoken by me; and his elder brother coming a little after to my houſe, deſired I would forgive his brother, for he was* meerly drawn in *to do what he did. Sure, by this time, I may conclude my Reader fully ſatisfied, that* no credit at all *is to be given to theſe* five credible Witneſſes; *and he will be ready to conclude this following* Certificate, *though alone, ſufficient to ballance a hundred* ſuch credible Winteſſes, *yet after ſo plain a diſcovery needleſs. Yet having promiſed it, and referred to it, I have now annexed it.*

Whereas Mr. *Nehemiah Beaton*, Miniſter of the Goſpel at *Lurgarſhal*, in the County of *Suſſex*, hath been accuſed, that about the latter end of *March*, or beginning of *April*, 1660. in a Sermon preached on *Prov.*21.1. he uttered theſe words, viz. *That the late King cauſed his own death by marrying with an adulterous woman, and a harlot, whereby he adulterated his whole Generation*: We whoſe names are underwritten, Inhabitants of the ſaid Pariſh, and his conſtant hearers, do teſtifie, and are ready, when called lawfully thereunto, to confirm the truth thereof by our oaths, as followeth, 1. That we were not abſent from the Church, neither on any Lords day, or other day, when any Sermon was preached by him, in our Pariſh Church, in *March*, *April*, *May*, or *June* that year. 2. That Mr. *Beaton* preached not on *Prov.*21.1. either in *March* or *April*, nor untill the latter end of *May*. 3. That he did not, in any of the Sermons preached on that text, ſo much as name the late King or Queen, nor did we ever hear him then, or at any other time, uſe that, or any other expreſſion of a like ſenſe. Nay, 4. We know that we may ſafely ſwear, he never uſed them in any of thoſe three moneths fore-mentioned, nor we believe at any other time. Sure we are, that by the Sermons we have heard from him, and the private diſcourſes we have had with him, we

judged

judged him to be one that truly desired his Majesties happy rest and ration. Lastly, We testifie, that we are witnesses of his holy, unblameable, exemplary, peaceable conversation; painful and profitable Preaching, Catechising, and other Ministerial duties; so that we should esteem his removal a dreadful curse upon this place.

Richard Launder, of Ramsold.	*Thomas Wallis.*
John Hook.	*Richard Launder*, junior.
John Allen.	*George Wakeford*,
Richard Mills.	*William Boxold.*
John Cooper.	*William Wakeford.*
John Launder.	
Edmund Carter.	And many others.

I must desire thee to observe, 1. *That though there were* many more *that were confident of my* innocency, *yet because they had but once or twice been* absent, *in a quarter of a year, they were not capable of certifying for me; for they that witnessed against me named no* day *nor certain* moneth. 2. *That two of these* wrote my Sermons, *one in short hand, the other in long hand.*

But what though I have more than balanced the testimonies of those five credible persons? *It seems I have* Hydra *to fight with, and when I have cut off one head,* five *grow instantly in the place of it; for, saith* J. Thompson, and twenty five more being ready, if required, to depose the same.

Although, when I first read this passage, I verily believed it was as notorious a Thompsonism *as ever man called* Minister *was guilty of: Yet I must confess,* Obstupui steteruntque comæ —— *not out of the least* fear *of this his numerous reserve, but because, whether* true, *or* false *it renders that* Parish, *to which I bear a most hearty affection, so* miserable *and* odious. *If it be* false, *how could it be more unhappy in a* Minister, *unless the* father of lyes *himself take orders, and serve him as he hath served me? If* true, *that besides himself, and the five credible Witnesses there are yet* twenty five *more to swear that* falshood; *then at* one and thirty *it puts down all the Parishes in* England. *But, Reader, I hope thou wilt be more charitable than to believe, that there are* twenty five, *yea, or* five *more that* dare *do what this man affirms they are* ready *to do. Sure I am, I have spoken with many, very many of* Lurgarshal, *and the parts adjacent, about this passage; and they are most confident it is a false and feule* slander.

But

But what if he had five hundred *to swear it (as who knoweth but there may be so many* Knights of the Post *in* England, *and if there be, I know none more likely to* know *them*) *doth he think, that judicious and impartial men cannot, or will not* distinguish *between* swearing *and* proving; *or that* Witnesses *are to be valued by* number, *and not by* weight? *But it seems, Reader, Mr.* Thompson *fears an* after-clap, *and hath mustered his forces for a* second hearing, *for he saith,* they are ready. *For my part, though I do not pretend to much reading or learning, yet so much* Philosophy *I have learned, that* à privatione ad habitum non datur regressus; *and so much* History *have I read, that I know also, that that Axiome faileth almost as seldome in* Civil *and* Politick *privations, as in privations* natural; *so that, in that vast and large Catalogue of oppressed and* ejected Innocents, *which both sacred and prophane History presents us, you cannot find scarce* one of a hundred *that was ever relieved or restored. I do not therefore feed my self with* hopes *of enjoying again what I am most* unjustly *deprived of; though yet of this I do not* despair, *nor shall decline any but seek by fit means opportunities of effecting it; but these are not the* hopes *I live upon, nor about this do I at all trouble my self, but do* in patience possess my soul; *being assured, that if* here *I have not a* second, *nor more successful* hearing, *there is* a day *coming, in which it is impossible the* avarice *or* malice *of an* Informer, *the* perjury of Witnesses, *or* partiality of Judges *should hurt me. This is the* day *I look for, and desire to prepare for; and much better would it become, and more highly doth it concern Mr.* Thompson *to make ready against* that day, *in which there will be something saved or lost that is more worth than the* Rectory of Lurgarshal, *or Empire of the World. And if there should be* twenty five, *or* five, *or* one, *that have listed themselves, and are* ready *to swear this notorious* falshood; *let me beseech them to think seriously of* that day, *and cast up what it will* profit them, *by endeavouring to deprive me of my living, or good name,* to lose their own souls, *I say, to* lose their souls; *for though I dare not say with* Chrysostome, (*a*) It is impossible that any perjured person should be saved, *yet this I may safely say, that as a man can hardly commit a* greater sin, *so there is no sin of which* fewer repent, *and escape thereby the damnation of hell. For a man to tell a* lie *to a* Magistrate, *sitting in the place of* God, *as a judge; this is, with* Ananias, *not to lye unto* Man, *but* God. *For a man to kiss,* therefore to kiss *that blessed Book, the* Gospel of truth, *that he may thereby* betray *and* destroy *his* innocent *brother; doth not this prove him possessed with* Judas *his* devil? *For a man to disclaim all*

(*a*) *Chrys.* Hom. 12. in Act. Ap. c 5. Tom. 3.

help from God, *all benefit by the* Gospel, *if he speak not the whole truth, and* nothing *but the truth,* (*for so he saith,* So help me God and the contents of this Book) *when he is ready to speak* what he knows not to be true, *or* knows certainly to be false; *this is, by being* witness *against his* brother, *to become his* own judge, *and to pass a sentence so* terrible *upon himself, that even* devils *would tremble at it; and yet he challengeth* God *to execute it.*

And now, what if thou hast known a man commit this sin, or sins (*for it breaks both Tables at one blow*) *and yet he hath neither, with* Ananias, *fallen down dead* in the act, *nor, with* Judas, *fallen down headlong and burst asunder* after the act; *nay, what if thou hadst known a sinner commit this evil* an hundred times, and yet his daies be prolonged: *Yet think not better of the* sin, *nor of the* sinners *condition, nor be encouraged thereby to commit it; for, unless he repent, he is but reserved for* greater *punishments. That large* roll of Curses, *twenty Cubits long, and ten Cubits broad, took its flight from the Temple, at the* very instant *in the which he committed that sin; and hath been ever since upon the wing, and* it will enter into the house of him that sweareth falsely by the name of God, and it shall remain in the midst of his house, and shall consume it, with the stones thereof, and the timber thereof, *Zech* 5.3,4,5. *The Lord grant, that the* guilty *may* prevent *the execution of this dreadful doom by a speedy, hearty, and thorough* repentance; *and that all others may* hear and fear, and do no more so wickedly. *Which is all I have to say of his* Witnesses, *either already sworn, or who, he saith, are ready to swear. He next informs thee who were my* Judges.

James Thompson.

Before nine of his Majesties Justices of the Peace, at *Midhurst*, on the 19th. day of *Decem.* last (though three of the said Justices took little notice of it, viz, Mr. *Shirley*, Mr. *Henry Onslow*, Mr. *Lee*, and refused subscription) a Judgment was ordered to be drawn up, and signed by the other six Justices, that the said *N. B.* had maliciously preached against his Sacred Majesty that now is, his Right and Succession to the Crowns of these Realms; and that he ought not to be confirmed into the Rectory, into the which he had intruded.

N. Beaton.

N. Beaton.

Of my Judges *I was reſolved, once, to have ſaid nothing; not only becauſe,* Non tutum eſt adverſus eos ſcribere, qui poſſunt proſcribere, *but becauſe they all of them profeſſed, they paſſed this Sentence moſt* unwillingly, *and therefore only did it, becauſe the Witneſſes ſwearing as they did, they ſaid they durſt not but do it. But, ſeeing Mr.* Thompſon *will needs tell the world who they were that* refuſed to ſubſcribe *the Judgment; I cannot but ſay, that I heartily wiſh he had as well told who they were that* did ſubſcribe it; *and then I ſhould have been moſt willing to have left it to the Readers judgment, after the reading of this vindication, whether deſerved the greateſt* honour. *But ſeeing he hath not, I ſhall not.*

That Mr. Shirley, *Mr.* Onſlow, *Mr.* Lee refuſed ſubſcription *is moſt true; but that they* took little notice *of the Charge, the Witneſſes,* &c. *is a moſt impudent* Thompſoniſm. *For they* therefore *refuſed ſubſcription, becauſe they* took notice of what others did not. *And if ever that* ſecond hearing *come, of which you ſeem to be affraid; you and others will find, they took ſo much* notice *of ſome paſſages (not fit for me to mention, yet highly conducing to my vindication) that you will have no advantage, nor others credit. by their* taking little notice. *But why talk I of a* ſecond hearing? *Mr.* Thompſon *would fain gull his unwary Reader into a belief, that my Cauſe hath been twice heard and judged* already. *For ſaith he,*

James Thompſon.

Which Judgment was immediatly ſtopt by a Writ of *Certiorari*; yet afterwards was returned into the Crown-office, and upon the motion of Sir *William Wild*, in the publick Court of the Kings Bench, at *Weſtminſter*, upon reading the Record, confirmed by my Lord Chief Juſtice, and three more of his Majeſties moſt reverend Judges, upon the eleventh day of *February* laſt.

N. Beaton.

To what purpoſe are the Kings Bench, the Crown Office, Sr William

Wild, *the Lord Chief Juſtice, the moſt Reverend Judges mentioned; unleſs to perſwade the Reader that* I had a ſecond hearing? *But this he durſt not affirm, it would have been too groſs. Let the Reader then know, that though I therefore obtained a* Writ of Certiorari, *becauſe I was informed it would produce a* ſecond hearing; *yet I found my ſelf wholly deceived, for no Witneſs was examined* pro *or* con, *nor enquiry made into the truth of any matter of fact, or the merits of the Cauſe,* &c. *What advantage then is this to his Cauſe now managing againſt my Reputation? What if the Judgment had been thus confirmed* a thouſand times, *is it any proof of my guilt?*

But, Reader, we have both now appealed (he by printing his Charge, I by publiſhing my defence) to a Court of Equity, *thy* Conſcience; *and* here, *ſure, the reading of the Judgment, or his ſuggeſtions, will not without more ado produce a confirmation. But thou wilt hear and weigh both parties, and then, though my Adverſary,* being firſt in his own tale, *might* ſeem righteous; *yet when thou haſt conſidered, how* I have come after and ſearched him, *I am as certain I ſhall by thy* juſtice *be* abſolved, *as Mr.* Thompſon *is I was by the* Juſtices *condemned. Which* abſolution *of all ſober unbyaſſed perſons, though it leave me as far from my* Living *as before, yet would I not exchange, for* more *than my Adverſary enjoyeth by my* condemnation. *For though a* good name *be not, as precious as it is, to be named with a* good conſcience; *yet it is to be prized above a good, yea, the beſt* Living.

But if it ſhould be the lot of theſe Papers to fall into the hands of perſons whom malice, prejudice, *or* intereſt *will not ſuffer to receive ſatisfaction; or at leaſt will cauſe ſtill to* pretend *they are unſatisfied: As I regard not their* cenſures, *ſo can I eaſily foreſee, and could as eaſily obviate and anſwer all their* cavils *and objections; but ſhall take notice only of* one, *for the ſake of ſome honeſt, but very weak perſons, whom they may think to ſtartle with it.*

Object. *But can any man imagine, that ſuch a* Charge *could be* forged, *or framed without any* ground? *That* five men *would have ſworn it that,* &c.

Anſw. *Conſider, Reader,* whom *theſe Objectors wound whilſt they thus ſtrike at* me. *They not only offend and accuſe the whole* Generation of the righteous, *but do* Crucifie again the Lord of Glory, and put him to open ſhame. *For, if a man muſt needs be* guilty *becauſe* accuſed, *or cannot be* innocent *becauſe* condemned: *Then what an Impoſtor and Malefactor muſt he be, who is* holy, harmleſs,

harmleſs, ſeparate from ſinners. *For he was accuſed of* blaſphemy, *condemned as a* Traytor *and enemy to* Cæſar; *his proſecutors* Prieſts, *the Witneſſes many, and of conſiderable quality. And if they thus* called, *and condemned*, the Maſter of the houſe, *is it any wonder, that they deal thus with* thoſe of his houſhold? *Mat.* 10.25.

I am accuſed for calling the Queen Harlot, Adultereſs. *Why, with the very ſame train did the devil blow up the Miniſtry of that holy* Father, *and faithful ſervant of Chriſt* Chryſoſtome. (*d*) Adverſus Joannem calumnias ſtruunt, Sermones ipſius quoſdam aſſumentes, & ut dictos in probrum Reginæ invidioſe divulgantes. *They forged calumnies againſt him, taking hold of ſome ſpeeches of his, and maliciouſly ſpreading and divulging them, as ſpoken in diſgrace and reproach of the* Queen. *But what ſtirred up his Accuſers? Why, he had ſo freely and ſharply reproved their wickedneſs and prophaneneſs. that they reſolve ſome way or other to rid themſelves of ſuch a burden, and this was the likelieſt way. What if I never ſpake againſt* his Majeſties right of Succeſſion? *Yet I had ſpoken againſt ſome mens* Swearing, Curſing, Debauchery, *&c, and that was not put into the Act for confirming of Miniſters, as a cauſe why they ſhould not be confirmed, and the other was.*

(*d*) *Vid. vitam Chryſ per Pallad. Diacon. Script. & operibus ejus præfix p. mihi* 9.

I ſhall conclude with the words of the learned Biſhop Sanderſon, *for they are, as his uſe to be,* worth *the tranſcribing.* That there ſhould be mighty ones ſick with longing after their meaner neighbours vineyards; that there ſhould be crafty heads to contrive for greedy great ones what they unjuſtly deſire; that there ſhould be officious inſtruments, to do a piece of legal injuſtice upon a great mans Letter; that there ſhould be Kinghts of the Poſt, to depoſe any thing though never ſo falſe, in any cauſe though never ſo bad, againſt any perſon though never ſo innocent; that an honeſt man cannot be ſecure of his life, ſo long as he hath any thing elſe worth the loſing: Of all this (*ſaith he*) here is an inſtance in my Text. *He doth not ſay that of all this* my Caſe *is an inſtance, nor will I now: but when any man goes about to ſhew wherein* the parallel failes, *he may know more of my mind; till then no more as to my own vindication.*

Biſhop *Sanderſon* Serm. 1. *ad populum* on 3 King. 21.2.

But *though I began with my* own vindication, *and have hitherto ſolely attended it; yet ſhall I not conclude, till I have alſo vindicated that noble Knight, Sir* Richard Onſlow, *from thoſe calumnies and ſlanders which in this ſheet he hath publiſhed againſt him; for he*

hath

hath done me the honour to abuſe me with that worthy and honour able perſon. With whoſe vindication I ſhould have begun, as the more conſiderable and noble ſubject, had not I conſidered, that till I had cleared my ſelf, *I ſhould but ſully another by undertaking his defence. And here, though I ſhall not ſet down his words at length, as before, yet ſhall I not do him the leaſt wrong, but give thee the* ſubſtance *(ſuch as they have) of them. Only firſt I muſt acquaint thee with the* occaſion *of this his* Schedule.

Some malicious perſons had publiſhed ſeveral Libels *againſt Sir* Richard Onſlow *(for the ſmoak of envy and detraction will alwaies purſue the faireſt) in which they accuſed him to be* the great enemy, and ejector of many learned, loyal, and Orthodox Divines. *That is, they accuſed* Mœcenas *to be a hater of Poets, and* Alexander *an enemy to valour. Well, againſt theſe Libellers* Collonel Gardiner *ſends out* a hue and cry; *in which he diſcovers the* folly *and* faithood *of that accuſation; and names many* learned, loyal, Orthodox Divines, *whom Sir* Richard *was a* refuge *to in the late ſtorms, and amongſt others (his only miſtake) reckons up this* James Thompſon. *Which I call a* miſtake, *not that Sir* Richard *had never done him a Curteſie, but becauſe he reckons him amongſt* Learned Orthodox Divines. *Now in anſwer to this* hue and cry *of* Collonel Gardiners *comes forth this* narrative. *A great part of which he ſpends in telling his Reader what he hath done and ſuffered in the late Wars.* Six times he was impriſoned, *but for what we do not know, nor where, nor by whom.* I fear (*ſaith a ſober Royaliſt, that ſuffered much for his* Majeſty, *in a book of his recommended by Dr.* Hammond) if the Martyrology, even of theſe ſuffering times, were ſcanned; *Venus,* and *Bacchus* would be found to have many more Martyrs than God and Loyalty. *But what if he were ſix times impriſoned, and for his Loyalty; what's that to Sir* Richard Onſlow? *Truly, as much as any thing that followeth.*

For how, think you, doth he prove Sir Richard Onſlow *turned out* Orthodox Divines. *Why he names ſeveral that were turned out in* Surrey, *and ſome of them* within a few miles of Sir *Richards* houſe; *and then, ſure, any* ſober, loyal, Orthodox Divine *will conclude Sir* Richard *turned them out. Is not this rare* Logick? *Sure his* Shalford *Commoners, that preferred thoſe* Articles *againſt him, which Sir* Richard *put up in his pocket, would have uſed* better *than this, or they had not deſerved to have lived on a Common among* Geeſe. *Suppoſe one of thoſe* Articles *was, that Mr.* Thompſon *was guilty of* Fornication;

Fornication; *and they had had no better proof of it than this, that ſeveral baſtards were born in* Surry, *and of ſome of them within no leſs than* two miles *of Mr.* Thompſon; *I am very confident, if they had had no better proof than this, if Sir* Richard *had been his* Judge, *he would have* taken ſome notice *of it, and* refuſed ſubſcription.

Well, but though he be ſo bad an opponent, *it may be he is a much better* Reſpondent; *which is the task he next undertakes. For* Col. Gardiner *had named Mr.* Smith, *Mr.* Outred, *Mr.* Smith *of* Sheer, *Mr.* Bradſhaw, *and Mr.* Thompſon, *as men whom Sir* Richard *had uſed his intereſt to preſerve in their Livings. Mr.* Thompſon *denies it, and theſe are his reaſons.* Mr. *Smith* was a very civil perſon. Mr. *Outred* was a great Mathematician, favoured by Mr. *Selden*, and laid by Mr. *Thompſon* and Mr. *Smith* in his grave. Mr. *Smith* of *Sheer* lived 39. years within two or three miles from Sir *Richard*, and was old and blind. Mr. *Bradſhaw* he had no acquaintance with. *And will any man now ſay Sir* Richard *was a means of preſerving theſe men in their Livings? But for* himſelf, *though, after all that he hath ſaid to the contrary, I am ſtill of opinion he was* beholding *to Sir* Richard: *Yet I muſt do him that* right, *that he hath ſufficiently made it appear that* Col. Gardiner *greatly* wronged *him in numbering him among thoſe perſons before-mentioned. So that, I think, he may be for ever ſecure from any fear of ſuch another* injury.

And now, Reader, thou mayſt underſtand the meaning of that which follows that relation of my Ejection. For he brings it in, as an inſtance of Sir *Richards* enmity to Orthodox Divines, *and to* him *in particular. his words are theſe.*

J. Thompſon.

Such, notwithſtanding, was the zeal of Sir *Richards* affections, to Orthodox Divines, and to me in particular; that he put in a Caveat againſt me, unturned about the latter end of *December*, and ſtopt my Inſtitution, ſeveral weeks, to my great trouble and expence, *&c.* And this he did, though he had been aſſured of the truth of the premiſes againſt him, by a perſon of honour, and knew the Judgment to be confirmed in *Weſtminſter* Hall before the Reverend Judges.

N. Beaton.

Here is Sir Richards offence, *and then two wonderful* aggravations

of

of it. And what if all this were true, that Sir Richard *entred a Caveat notwithstanding*, &c. *It would amount to no more than this, that Sir* Richard Onslow *was willing to have succoured and relieved an* innocent *person, although he knew he had many and great enemies.*

But, Reader, here are again three *most notorious* Thompsonisms. *For,* 1. *Sir* Richard Onslow *never entred any* Caveat *against him in* December, *nor any other moneth, as I can prove by above* five Witnesses, *whom thou wilt count* credible. 2. *I am authorized from Sir* Richard *to assure thee, that no person of* honour, *nor without honour, ever came to him to satisfie him of the truth of the Charge.* 3. *But these are* nothing *to this last. Mr.* Thompson *tells thee, he entred this Caveat in* December, *though he knew the Judgment was* confirmed *in* Westminster *Hall. Why,* when *was that Judgment confirmed? Mr.* Thompson *told thee but now, it was not till* the eleventh of *February* following. *So that Sir* Richard Onslow *knew in* December *that the Judgment was confirmed in* February *following. I confess, I knew a very large measure of knowledge might justly be attributed to Sir* Richard Onslow, *but never thought we might ascribe* fore-knowledge *to him. Wilt thou think I have dealt too harshly with this man if he will never write* one line of truth? *How is it possible to answer him more* civilly *than I have done, unless thou wouldst have me not discover his* falshoods?

But I am very glad this ungrateful *task, which his malice unavoidably constrained me to, is almost at an end. For he* concludes *in these words.*

J. Thompson.

And now I hope, though the Collonel be a Kinsman of his (*Sir Richard Onslows he means*) he will be no enemy to truth; but will acknowledge, *Amicus Plato, amicus Socrates, magis amica veritas.* For these are the civilities I must confess to have received from Sir *Richard Onslow*; and shall expect the like, when he hath power to shew them, and I occasion to use them; which, to use his late *Majesties* words to me, in another case, immediatly after Edgehil fight, I hope will be, *ad Graecas Calendas.*

N Beaton.

That Col. Gardiner *may call* Plato, Socrates, *and* truth *it self friends, the character I have had of him, from good hands, abundantly satisfies*

ſatisfies me. But for your *part, you have ſufficiently proved, that you are altogether a* ſtranger *to* Plato *and* Socrates, *and an utter* enemy to truth. *It is hard for a man that knows you only by this* Schedule, *to determine which are* worſt, *your* Intellectuals *or* Morals. *For there are but* few lines *in which we can find either* ſenſe, reaſon, *or* truth. Latine, *I confeſs, we find ſpilt upon all occaſions without any choice or diſcretion; for which, and the jeſt of* Sword-man *and* word-man, *ſure, thoſe honoured* friends, *for whom only you ſay you intended this Schedule, will admire you as a* great Scholard. *But alas they are ſuch pitiful* old ends *and* ſhreds, *that when I had read them, I could not forbear remembring* Overburies *Character of a* Dunce, *(but I will not apply it, though I tranſcribe it)* His jeſts are either old ſtead Proverbs, or lean ſtarved hackney Apophthegms, or poor verbal quips, out-worn by Serving-men and Tapſters. *But though I cannot hinder it, but ingenious Readers will ſmile at your* wit *and* Latine; *I will* warn *them, as they love themſelves, to take heed how they deſpiſe your* Logick; *for though it ſeemeth ſo pitiful, yet if ever they have that* experience *of you I have had, they will find you an excellent man at* proving; *and that* Ariſtotle, Plato, *and* Socrates *were but meer* bunglers *to you. For if once you bring your five, or twenty five, the controverſie is at an end, and their mouths are ſtopt. But I haſten to his concluſion.* As the King told me, *&c.*

What *did the* King *tell him?* He hoped Sir *Richard Onſlow* would never have any power till the Greek Calends. *That had been to his purpoſe indeed, and more to Sir* Richards *diſhonour than a* thouſand *ſuch* Schedules; *but no ſuch matter, he tels us it was* in another caſe. *Therefore the* King *is quoted for a moſt* pitiful Proverb, *which every Tayler and Barber hath worn threadbare. What learned* Loyaliſt, *that bears a due reverence to the memory of that* learned Prince, *can, without indignation, read this your concluſion? What* monuments *hath he left behind him of his* Wit *and* Eloquence! *His* Learning *and* Wiſdom *was ſuch, that it was admired by the greateſt Enemies of his* Perſon, *and contemners of his* Authority. *And muſt he be quoted for a pitiful* Proverb *that would not credit a* School-boy? *But it is Mr.* Thompſon *that is to be credited by the quotation, for that's the deſign of it, that we ſhould know* that the King ſpake to Mr. Thompſon. *But for that we have only Mr.* Thompſons word; *which if in this inſignificant buſineſs we ſhould take, he would not perhaps gain much more honour by it, if we knew* what *it was his* Maje-

ſty *indeed ſaid to him, then that fellow did, who having been at* Court, *vapoured much amongſt his Companions in the Country that* the King had ſpoken to him: *The truth of which being queſtioned, and he urged to ſay* what *it was*; Why, *ſaith he*, I ſtood in the Kings way, and he ſaid to me, get you out of my way, you unmannerly Coxcomb: *That Mr.* Thompſon *might give his* Majeſty *ſome ſuch provocation to ſpeak to him, thoſe that know the* impertinency, *and the* impudence *of the man, will not judge very improbable.*

This is all *I intend now to ſay to him. To which if he ſhall have the forehead to* reply, *it is my reſolution to throw away no more hours upon him. For I know it is impoſſible he ſhould ſay any thing againſt the* truth *of any part of this* Vindication. *which any Reader, that hath or will read it, cannot, by the help of it, eaſily diſcover to be* falſe *or* frivolous. *And*, to uſe his late Majeſties words on ſuch an occaſion, My patience, I thank God, will better ſerve me to bear, and my charity to forgive, then my leiſure to anſwer the many falſe aſperſions, which ſome men have (*or ſhall*) caſt upon me.

Εἰκὼν Βασιλικὴ, Cap. 15.

The foregoing anſwer to the falſe *and* ſcandalous Narrative *of Mr.* Thompſon *I drew up as thou now haſt it ſo ſoon as I could procure one of them. But when I ſhould according to my own* reaſon, *and* reſolution, *the* advice, *and* expectation *of others, have ſent it to the Preſs, that unreaſonable unwillingneſs to be ſeen in Print, mentioned in the beginning of this Preface, ſo far again prevailed, that I threw it by, and for ſome moneths it hath now lain by me, nor hadſt thou now, nor I think ever been troubled with it, had not I, not only been informed lately out of thoſe parts how much my adverſaries and accuſers glory and triumph in my ſilence, but alſo found that it doth exceedingly animate Mr.* Thompſon *to further injuries. For within theſe few daies he hath commenced a* ſuit *againſt me for* dilapidations; *though it be notoriouſly known that I left the Parſonage houſe and buildings by many pounds better than I found them, and found them as fair and good as moſt Miniſters houſes in* Suſſex. *But what if he had found it an old, rotten, ruined houſe*, &c. *We have a* Proverb, That it is not fit to look a *given* horſe in the mouth. *Sure it were far more unreaſonable to look in the mouth of a* ſtollen *one. But was it ever heard that ſuch a one ſhould ſue the right owner, becauſe he was not younger, or require him to furniſh him with Bridle and Saddle? How Mr.* Thompſon *came by my houſe is pretty well known, that afterwards he would have forced me to furniſh it for nothing thou haſt heard; he is now ſuing me becauſe*

It is no better. Canst thou forbear, Courteous Reader, pitying a man, a Minister that would fain live in peace, follow his Studies, and fulfil that Ministry which he hath received of the Lord, but is fallen into the hands of one of those Ministers, which Paul *himself so feared that he begs the prayers of others that he might be delivered from them, viz,* (e) Unreasonable, and wicked men, (*as we render it,*) *but* unreasonable and troublesome men *it may be rendered. Yet alas! there are others in the world who are far more to be pitied, and whose misery lyeth heavier on my spirit than mine own troubles and losses, I mean those* miserable Flocks *that have such devouring contentious beasts, as the Apostle speaks of in the place forecited, obtruded on them for* Shepherds, *such* lewd *and* lying *Ministers as that Priest was of whom Sir* Thomas Moor *said jestingly,* That he would not for any good hear him repeat the Creed, lest he should take it for a lye coming out of his mouth. *That there are many such Priests amongst us is too evident; what hope there is that those places which are plagued with them may be freed from them, the Sermons which are herewith put into thy hands will inform thee; which, though they are so mean, and plain in respect of style and composure, that without an inevitable necessity it would have been ignorance and arrogance to have made them thus publick, yet are they, as to the matter of them (I am sure) so true, honest, and useful, that (under such a necessity) I am not at all ashamed that the World should know who preached them. They were prepared for a plain, very plain Country Auditory, without the least imagination that they should ever have been made more publick than the preaching of them made them. But it being sworn positively that it was in these Sermons preached on* Prov. 21. 1. *that I uttered those words for which I was Ejected, it seemed absolutely necessary for my vindication that I should print these Sermons; which I have done without concealing, adding, or altering any thing, which might make them have any other sense than they had when preached. Nay, I think I may safely say, that it is scarce possible to print a Sermon more exactly as it was preached. And the truth of this, not only mine own Notes in which (as my constant custome is) I penned every word that I intended to deliver, but also the Notes of others who wrote the Sermons from my mouth when I preached them, will testifie. Now they are thus against my will gone abroad into*

(e) 2 Thes. 3. 2. *Vid. C. a Lap. & Sclat. in loc.*

the

the World, will the Lord but bleſs them to do the leaſt good to the ſouls of men. Nay, could I but know that any one ſoul might be bettered by reading them, it would make me forget all the troubles and ſufferings they have (by no fault of theirs) occaſioned to

Little Horſtead,
Nov. 4. 1661.

Their unworthy Author

Nehemiah Beaton.

Prov. 21. 1.

The Kings heart is in the hand of the Lord, as the Rivers of Water He turneth it whither ſoever He will.

Conſidering ſeriouſly with my ſelf the late great and wonderfull Revolutions, the reſtauration of not onely the Royal Family, but even of Royalty it ſelf, my thoughts directed me to this Portion of Scripture, as a moſt ſeaſonable and ſuitable Subject to diſcourſe of at this time. And truly I do not know any Text in the whole Bible which may more profitably at preſent be handled in *England*, than this. Of which opinion I think you will all alſo be ere I have finiſhed my Diſcourſe from it.

Be pleaſed to obſerve in the Text theſe two Parts:

1. A moſt plain and full Aſſertion of Gods abſolute Soveraignty and Supremacy over the greateſt and moſt potent perſons and things in the world; *The Kings heart is in the hand of the Lord.*

2. A moſt elegant Illuſtration of the truth of that Aſſertion; *As the rivers of water, he turneth it whitherſoever he will.*

Firſt, I ſay, this is moſt fully and plainly aſſerted; for if Kings, yea the hearts of Kings, are ſubject to his Dominion, then cer-

tainly no persons or things in the world are exempted.

1. Among all creatures in the visible world, none is so hardly rul'd as man; though many other in strength excell him, yet his strength match'd with so much subtilty and activity, render him a most unruly creature. S. *James* tells us, *James* 3. 7,8. that his *tongue*, one of the least of his parts, is more hardly tamed, than any other creature; and yet see here in my Text, this masterless and unruly creature tam'd and turn'd by God at pleasure.

2. Yet higher; as man of all creatures, so Kings of all men, are most difficultly govern'd, they seem to most men above all government or controule; do they things never so unreasonable or unjust, who may say unto any of them, *What dost thou?* Eccles. 8. 4. *Against them there is no rising up*, Prov. 30. 31. Well, but as great as they are, and as absolute as they seem, even they also are in the hand, and altogether at the dispose of this great *Jehovah*, *He turneth them whithersoever he pleaseth.*

3. Once more, and yet higher, not onely man the highest of visible creatures, and Kings the highest of men, but even the *heart*, the most subtle, absolute, unruly part of man, yea the heart of Kings, which commands in chief, and rules these rulers, this also is in the hand of the Lord, and *he turneth it*, &c.

4. Nay fourthly, In that the Holy Ghost doth not barely affirm that God can rule and govern Kings, but makes use of this notable metaphorical expression, his having his heart in his hand, we must not let it pass without observation; and it seems to me purposely designed to prevent the excepting of that part, *viz.* the Heart or Will, from Gods dominion; which wretched opinion, though it have no countenance from any place in holy Scripture, yet meets it not with so notable and plain a check in any as in my Text.

For this expression imports these two things:

1. The possibility of Gods ruling the heart or will. What is certainly in our power to do, we use thus to express, It is in my hand, such a ones life or estate are in my hand, *i. e.* 'tis in my power to deprive them of it. There are many things which we cannot do, not so much for want of strength, as because we cannot come to touch or reach them with our hands. The heart, though it be a thing that no creature can come at, yet God can touch it, and turn it with his hand.

2. The Facility and Easiness of it; alas, how easily can we turn

turn our hand about, and that with it which we can well hold in it? as eaſily as we can turn our hands can God turn the hearts of Kings, which he hath and holds in his own hand.

Secondly, This truth ſo plainly and fully aſſerted, is moſt clearly illuſtrated by an apt and elegant Compariſon; *As the rivers of waters*, &c. That is, either

1. As Rivers are in Gods hand, and are by him eaſily turned this way or that way, ſo alſo are Kings hearts turned and guided by him.

2. Or rather thus: As Rivers which have a motion of their own, and are of themſelves carried in this or that channel with great violence, as theſe by the skilfull and induſtrious hand of the Husbandman, by Trenches and other Artifices are turned and carried this or that way, as may beſt ſerve his profit: ſo the hearts of Kings violently inclined this or that way, are yet by the skilfull and Omnipotent hand of God frequently turned, and forced to alter their reſolutions, and do that which ſhall moſt conduce to his own Honour and Glory.

The Words thus opened, this great Truth lies obvious in them:

That God hath, and exerciſeth ſuch a Soveraignty over, and abſolute dominion on the hearts even of Kings, that they muſt do what, and can do nothing but what he pleaſeth. *Obſerv.*

Confirmation by other Texts of Scripture this Doctrine needeth not, it being but the Text in other words; nor is it neceſſary to ſpend much time in the explication of terms, there being but one word that requires it, that is the *heart*. By which (to omit tedious and impertinent Diſcourſes of the ſeveral acceptations of the word in Scripture) I conceive with *Aquinas*, the Will principally intended in my Text, yet I dare not ſay onely intended; and *Aquinas* his *potius* ſheweth him to be of the ſame opinion; and therefore leſt we ſhould miſs the ſenſe of the Holy Ghoſt in this place to any part of it, we ſhall take in the Underſtanding and Affections, for each of which the heart is moſt frequently put in holy Scripture. And in ſo doing we ſhall obſerve that rule given by great Divines, That words of Scripture are to be expounded in the largeſt ſenſe they admit of, and the place will bear.

cordis nomen ad voluntatem potius quam ad intellectum hoc loco pertinet. Aquin.

By the heart of the King then we ſuppoſe meant, his

1. Underſtanding.

 2. Will.

2. Will.
3. Affections.

And then our next work will be, to ſhew how God hath exerciſed his Dominion over each of theſe. Of theſe in their order, and firſt of the

Firſt, The Underſtanding of Kings; Thus God hath, and doth exerciſe his Dominion over them; and that

1. In a way of Mercy, furniſhing them with that Wiſdom, Spirit of Government, and thoſe excellent Endowments of minde, which the difficulties, uncertain accidents, and dangers of Government, make abſolutely neceſſary for a Prince. *Solomon* telleth us, *Eccleſ.* 10.10. that in mechanical imployments wiſdom is profitable to direct; and we ſee for the meaneſt and eaſieſt handicraft, ſeven years apprenticeſhip to learn is thought but ſufficient. Surely King-craft, as King *James* was wont to call the Art of Government, requires much more time, ſtudy, and abilities, to go in and out before a great People of various tempers and diſtempers. *Solomon* thought it required an extraordinary meaſure of wiſdom, 1 *Kings* 3.9. and what wofull work hath the want of it cauſed in the world. Now this Wiſdom and ability to govern, which Princes that have had the beſt Education and all other advantages, have not been able to acquire, God can immediately and ſuddenly beſtow and infuſe. He can take *Saul*, a man of the ſmalleſt of the Tribes of *Iſrael*, and of the leaſt of all the Families of the Tribe, 1 *Sam.* 9.21. accuſtomed to mean and baſe imployments, *ver.* 3. and without the help of Study or Tutors, all on a ſudden can fill him with all that Knowledge, Wiſdom, Skill, and Prudence, which is neceſſary to make a wiſe and happy Prince; in a moment he ſhall have another heart, and be turned into another man, 1 *Sam.* 10.6,9.

2. In a way of Judgement God exerciſeth his Dominion over the Hearts and Underſtandings of Kings, in infatuating them, and ſpoiling them of that wiſdom and diſcretion neceſſary for them, yea which they ſeemed to have; ſo that take a King of greateſt wiſdom and experience, whoſe Policy and potent Abilities make him the wonder of the Age in which he lives, God can at any time, when his greateſt Concernments are in greateſt danger, cauſe him to act below the diſcretion of a very child or ideot. When *Nebuchadnezzar* is boaſting of his Greatneſs and Power,

and

and glorying in that Wiſdom and Policy by which he had obtained them, he is immediately by this King turned into a Beaſt; that is, as himſelf teacheth us to interpret it, deprived of the uſe of his underſtanding and reaſon, *Dan.*4.34. *Mine underſtanding returned to me*; and ver.36. *my reaſon returned to me.* Take but one Inſtance more; King *Rehoboam*, 1 *Kings* 12. from *v.* 1. to *v.*18. he was the Son of the wiſeſt of Kings, who doubtleſs was very exact in the education of this his only Son, and left him many wiſe and able Counſellors: yet this King ſhall you ſee, when his Crown and Kingdom lay at ſtake, play the Game like a very fool. *Jeroboam* anointed King, watcheth an opportunity to get poſſeſſion of the Kingdom, and now hath met with it; the diſcontented and burdened People are gotten together; *Jeroboam* heads them, comes with them, and petitioneth that their intolerable burdens may be taken off; his wiſe Counſellors ſhew him his danger, and a cheap and eaſie way to eſcape it; 'tis but to diſſemble his diſpleaſure, and give the People a few good words, and he may defeat *Jeroboam*, and ſecure the Kingdom to himſelf for ever, there was no more in it; and yet ſo fooliſh and ſottiſh is he, that he refuſeth this, takes a contrary courſe, and ſo loſeth ten Tribes. Well, now he ſees his error, ſure we ſhall finde him hereafter wiſer; the miſchief he would not prevent he now ſeeks to cure, and therefore ſends one to appeaſe the People; but ſee here he commits a greater error than the former; the People are crying out of Taxes, Burdens, and Tributes, and he ſends a Tax-gatherer *Adoram*, one whoſe imployment made him moſt odious and hatefull to the People, the ſight of whom doth further enrage them; they ſtone him with ſtones; he'll quench the fire with throwing on of oyle. But it may be all this proceeded from the weakneſs of the mans parts, and ſo nothing to our preſent purpoſe. No ſuch matter, *v.*15. 'tis ſaid expreſly, the cauſe was from the Lord.

Secondly, By *the heart of the King*, we underſtand the will of the King, which certainly is here principally intended, for turning is properly of the Will. Now this alſo is in Gods hand, and he exerciſeth dominion over it. The Will is that faculty by which we imbrace or refuſe any object; and as it is free in its actings, a ſelf-determining power, ſo it is commander in chief in the Soul, all other powers and parts muſt obey it, even the Underſtanding it ſelf, in reſpect of its exerciſe, is ſubject to the dominion of it.

Well,

Well, but this ſupreme power of the ſoul, in all the acts of it, is ſubject to the dominion of God.

1. What he pleaſeth that ſhall it intend and reſolve, though otherwiſe, it would never have been in all their thoughts. How comes *Artaxerxes* a Heathen to intend and reſolve the re-building of *Jeruſalem*, and to grant *Nehemiah* all that he deſir'd for the promoting of that work? *Neh.* 2. 8. *This the King granted me, according to the good hand of God upon me.* How came it into his heart to write ſo gracious a Letter to give ſo large a Commiſſion to *Ezra?* alas this would have been far enough from him, had not God put it into his heart, *Ezra* 7. 21. *Bleſſed be the Lord who hath put ſuch a thing as this into the Kings heart, to beautifie the Houſe of the Lord.*

2. As he can make them intend what otherwiſe they never would, ſo when they have of themſelves, according to their own proper apprehenſions and humours, intended, purpoſed, and reſolved, then can he in a moment quite alter and change their determinations, and cauſe them to intend and reſolve quite contrary. Inſtances of this we have many, but ſhall content our ſelves with one famous and notable of *Ahaſuerus* in the Book of *Eſther*; he by the ſuggeſtions and perſwaſions of *Haman* his Favourite, fully reſolves the deſtruction of the Jews; to this purpoſe Letters are written and ſealed with the Kings Ring, ſent out by the poſts, who are haſtened by the Kings Commandment. *Eſth.* 3. 12, 13, 14, 15. What now ſhall *Mordecai*, *Eſther*, and the poor *Jews* do? is there any hopes that they can change the Kings Reſolution? No, they deſpair of it; they have but one comfort left, and 'tis this in my Text, that God had his heart in his hand, and could turn it. To him therefore do they ſeek; and wait by faſting and prayer, *Eſth.* 4. 16. and with God they do prevail; and immediately after by what a ſeries of ſtrange and wonderfull Providences doth God turn the heart of this King? as you may reade at large in the fifth, ſixth, ſeventh, eighth, ninth Chapters of that Book, which I deſire you to reade at leiſure, and you will conclude with me, that though the Name of God be not found in all that Book, yet the Providence of God, and his Dominion over the hearts of Kings, are moſt viſible and conſpicuous in it.

Thirdly, If by *the heart of the King* in this place, we underſtand

ſtand the Affections and Paſſions of the King, his Love, Hatred, Anger, Fortitude, thus alſo is his heart in the hand of the Lord. 1. They muſt love whom He will have them love, and whom otherwiſe they would never have regarded. How came *Daniel* a poor Captive in favour at Court, *Dan.*1.9. will reſolve you; *Now God had brought* Daniel *into favour and tender love with the Prince of the Eunuchs.* 2. He can cauſe them mortally to hate whom they have before moſt loved and doted upon. Whom over night they feaſted as ſpecial Favourites, the next morning they ſhall adjudge to the gallows, *Eſth.*7. What a ſtrict League and Friendſhip was between *Abimelech* and the *Schechemites?* they help him to his Kingdom, and are therefore the onely men with him; but God will break the League, and turn this Kings love into hatred, *Judg.*9.23. *Then God ſent an evil ſpirit between* Abimelech *and the men of* Shechem. 3. Their Courage and Valour, without which, however otherwiſe furniſhed, they are altogether unmeet for the Regal Office, this God can furniſh them with, or deprive them of. He can make the feebleſt King as *David*, and the Houſe of *David as the Angel of the Lord*, Zech.12.8. On the other ſide, *He can cauſe the heart of the King to periſh, and the heart of the Princes*, Jer.4.9. *And cauſe the heart of theſe mighty ones to be as the heart of a woman in her pangs*, Jer.49.22.

I have but one thing more to do e're I come to Application, to give you the Reaſons and Grounds of this Point; which are four.

1. God hath a moſt abſolute Dominion over Kings, yea the hearts of Kings: For even they, as well as any others, are his Creatures; and nothing can be more ridiculous and abſurd, than to imagine that the Creator ſhould not be able to rule his Creature; that he ſhould make a Creature which he cannot maſter. Kings and rich men, as well as Subjects and poor men, are Gods Creatures; *The poor and rich meet together, and the Lord is the Maker of them both*, Prov.22.2. *Yea, the hearts of Kings*, Pſal.33.15. *He faſhioneth their hearts alike.* No wonder then, that they can do nothing without God, who were made out of nothing by God. *Reaſons.*

2. Kings are preſerved and upheld by God, and can do nothing without his concourſe; 'tis in him they live, move, and have their beings, *Acts* 17.28. They cannot move or act according to thoſe Natures and Properties beſtowed on them in Creation, without

Gods

Gods immediate concourſe; ſo that every action of theirs is from God as the firſt, and themſelves as the ſecond Cauſe. Muſt not He then be able to govern them and their hearts in all their Motions and Operations, ſeeing they cannot move or ſtir, but as moved and acted by him? Suppoſe an Artiſt ſhould make a Clock, and not by weights, but with his own hand ſhould turn the wheels about, is not he able to make it move more faſt or ſlowly, or hinder its motion by taking off his hand? God faſhioneth the heart, and with his own hand cauſeth and ruleth its motion. Certainly, then it cannot think or purpoſe any thing without him.

3. The truth of this Doctrine may be demonſtrated from the Omnipotency of God. Were the heart of any Prince or Monarch too ſubtle, ſtiff, or ſtubborn, for him to turn or rule, here were ſomething he could not do, and ſo we might ſay of his Power, *Hitherto it can reach, but this it cannot do.* Matth.19.26. is notable to this purpoſe, *With man this is impoſſible, but with God all things are poſſible.* The occaſion of thoſe words briefly was this; Chriſt had affirmed it impoſſible for a rich man to be ſav'd, *v.*24. which exceedingly amazeth the Diſciples, *v.*25. and they cry out, *Who then can be ſaved? Why*, ſaith Chriſt, *with man this is impoſſible*; that is, if men have riches left to themſelves, they will certainly love and ſet their hearts upon them; and the heart thus ſet, cannot by all the power of men be taken off and turned to God, ſo that with men this is impoſſible that ſuch an one ſhould ever be ſaved, but *with God all things are poſſible*; that is, he is able to turn their hearts from Riches to himſelf.

4. Were not God able to turn and rule the hearts of Kings, how could he know and reveal what they will do, before they have any thoughts or purpoſes of doing any ſuch things; yea, long before they have a being? God tells *Moſes* before hand, what entertainment his Meſſage will finde, and what *Pharaoh* will certainly do, *Exod.*4.21. He revealeth what a good King *Joſiah* ſhall be, how zealous againſt Idolatry before *Joſiah* was born, 1 *Kings* 13. 2.

Applicat. 1. Learn hence to admire and adore this glorious Power of the great *Jehovah*. When the Mariners ſaw Chriſt command and govern the Winds and Sea, they cannot but worſhip him, and wonder at his mighty power, that was able to maſter and rule ſuch wſterous and unruly things, and cry out with admiration, *What*

manner

manner of man is this? Matth. 8. 26, 27. Behold here a greater wonder; the heart of a King, much deeper, and more hardly fathom'd than that great Deep, the Will and Resolutions of that Heart, more heady and hard to be turned than the swiftest course of the mightiest waters, the Affections and Passions of a King, more furious and boysterous than the highest and fiercest winds, searched and sounded, turned and changed, quieted and allayed, without the least labour and toyle, by the great God of Heaven. This is one of the greatest discoveries of the great and infinite power of the most high God, and therefore requires our most heedfull observation, and highest admiration. For though, as S. *James* saith of the Tongue, it be but a little Member: though the Heart seem but a small and contemptible part, yet is it more hardly rul'd than any other part of man or creature whatsoever. You may far more easily hold the hand, tame the tongue, stop the foot, and govern all other parts, than this. Sooner may the least child conquer the fiercest Lion and strongest *Goliah*, than the greatest King; yea the mightiest Angel turn the heart of the weakest woman. The arm of a *Sampson* may serve to rend a Lion; but it requires the Almighty Arm of an Infinite God to rend the heart of man. When you hear therefore God in Scripture saying, *I will make them a new heart, I will give them another heart*, Can you forbear wondring at this power? It is observable, that that proud and haughty King *Nebuchadnezzar*, who had seen the wisdom of God in revealing his secrets to him, *Dan.* 2. 47. who had observed the mighty power of God in preserving his Servants in the midst of the fire, which greatly astonisheth him, *Dan.* 3. 29. yet neither of these raise him to so high a pitch of admiration as when he saw and felt God exercising this power and dominion over his heart. What humble Confessions, what notable expressions doth this extort from him? *Dan.* 4. throughout, especially *v.* 3. *How great are his signs? How mighty are his wonders? His kingdom is an everlasting kingdom*, &c. Let us give then unto God the glory of this his mighty power; and look upon this as indeed it is, one of the most glorious discoveries of that power. It is indeed a very stately and lofty expression of the greatness of God, and vastness of his power, that he hath gathered the wind in his fist, *Prov.* 30. 4. And that is yet higher, *Isa.* 40. 12. *Who hath measured the waters in the hollow of his hand, and meted out the heaven with a span.* But

 methinks

methinks this exceeds them all, that he holds the hearts of Kings in his hand, and turneth them, *&c.*

2. As this should raise our apprehensions and esteem of God, so should it teach us not to think of men, no not of Kings, more highly than we ought to think. How commonly doth the outward splendour, Majesty, and glory of Kings and earthly Potentates so dazle the eyes of poor Mortals, that they mistake them for Deities, and seeing them so high, conclude there is nothing above them. If *Herod*, arrayed in Royal apparel, sit upon his Throne, and make an Oration to the people, they are ready presently to cry out: *It is the voice of a God and not of a man, Acts* 12.21,22. Well, but now this Text and Doctrine understood, believed, and seriously weighed by us, will prevent such horrid blasphemies, and convince us, that beside desperate wickedness, there is sottish ignorance and much childish folly bound up in the heart of such sins: For if the hearts of Kings, even at that time when their glory and greatness do most amaze us, be in the hand of the Lord, alas! how weak and contemptible then are they in comparison of Him. They are not Masters of their own hearts, they know not what they shall purpose, think, resolve, or do the next moment; as shadows they have no motion of their own. Compare them indeed with men, how great are they? Whom they will they can slay, and whom they will they can keep alive, whom they will they set up, and whom they will they put down, *Dan.*5.19. All under them must obey them and comply with them. But now compare them with God, and they that thus command others are commanded by another, what he willeth and determines that must they do; yea, when they transgress His Precepts they do but fulfill His purposes; what therefore the Prophet saith, to shame men out of the bruitish sin of Idolatry, may we apply to this purpose: He tells them, that the best of their Idolls, after it is most curiously carved, and when they have lavish'd never so much Silver and Gold upon them, yet even then are they not able to stir themselves, *They must needs be born because they cannot go, Jer.*10.5. The very same, I say, may we affirm of the mightiest Monarch in the World, when he seemeth most formidable, even such an Idoll is he, compared with God: not able to stir or move hand or heart of himself, but must needs be born, which way God will carry him, that way must he needs go; though therefore we must honour, fear, and reverence

Kings

Kings as they are Gods Delegates, as they bear the Sword from him, for him, yet muſt we ſtill remember they are but men, and if they command that which croſſeth the command of God, or if the conſideration or fear of their greatneſs, be like to draw us from our allegiance and obedience to the great God, let us then call to mind and meditate on this truth, and what we have heard this day; and if they or any other ſhall ſay, are not your Lives, Eſtates, and all outward enjoyments in the Kings hand? Then let us conſider and ſay, yet is not my heart in the Kings hand, and ſo he cannot force me to ſin unleſs I will, but the Kings heart is in the Lords hand, and therefore he cannot cauſe me to ſuffer unleſs the Lord will.

3. Is the Kings heart in the Lords hand, then learn hence to whom the glory and praiſe of all the good that is in the heart of any King, and of all that good that his hand findeth to do, to whom, I ſay, the glory of it is due, and to whom to pay it, even to that God that thus gives him both to will and to do of his own good pleaſure. For though we muſt not defraud or rob the King of the honour and praiſe of his Graces, Virtues, or virtuous Actions, as they are his, as a ſecond, inferiour, yet true cauſe of them; yet muſt we be ſure to give God the whole glory as the principal and firſt moving cauſe; He is that Sun and Father of Lights, from whom theſe glorious Stars receive and borrow all that light and good which they communicate to us. And this brings me to the Occaſion of this daies meeting, and to move you to the great duty of the day. The Reaſons declared by Parliament for ſetting this day apart as a day of ſolemn thankſgiving are theſe: That it hath pleaſed the King graciouſly to declare his firm adherence to the Proteſtant Religion, his tender love and regard to the Civill Liberties of theſe Nations, his great eſteem of, and affection to Parliaments, his gracious Pardon to all thoſe that have in any kind offended him, his declining Forraign aſſiſtance, together with many other gracious and excellent expreſſions which his Majeſties Declaration and Letter are full of. Now as we muſt give unto *Cæſar the things that are Cæſars*, have grateful, dutiful, and loyal apprehenſions of his Princely goodneſs, and have our affections raiſed and hearts engaged by it; ſo muſt we be ſure this day to give unto God the things that are Gods, by looking farther and higher than the King, even to the *King of Kings*, that hath

put this into his heart, who could have ſo infatuated his underſtanding, and hardened his heart, that he ſhould have been quite deaf to all moderate Councils, and taken ſuch raſh and violent Courſes as would have proved deſtructive to himſelf and theſe Nations. O let us ſee and acknowledge the finger and hand of the Lord in all this, and in the words, and with the ſpirit of holy *Ezra* let us ſay, *Bleſſed be the Lord that hath put ſuch things as theſe into the Kings heart.* Bleſſed be the Lord that hath ſo wonderfully exerciſed his dominion, not only over his heart, but on the hearts of Parliament, Army, and Navy, to joyn as one man in bringing this about. He that ſhould this day twelvemonth have ſaid, that what we now behold ſhould have been, and that without the effuſion of the leaſt drop of bloud, would not have gained credit in any place. That an Army engaged by Oath and Intereſt againſt it, an Army, whoſe valour and ſucceſs had quite diſpirited the Nation, ſhould have their hearts ſo awed, and their hands ſo held, that either they will not or dare not interpoſe; O this is the Lord's doing, and it ſhould be marvellous in our eyes! Well then, let us not rob God of the glory of theſe mercies, yea, let him alone be exalted by us. We ſhould not defraud the King, General, Council, or Parliament of that honour and praiſe they have ſeverally deſerved, but yet we ſhould look on God as the *Primum Mobile*, and his hand as turning theſe Wheels about: All this while he hath had and held all their hearts in his hand. Come therefore let us rejoyce in him this day, and glory in the God of our ſalvation, and beware that we make not this a day of wickedneſs and provocation, inſtead of a day of thankſgiving and praiſe. To prevent this:

1. Let us ſee, acknowledge, and be ſenſible of every one of us his own and the whole Nations ſinfulneſs and great unworthineſs of ſuch a mercy. Alas, if we conſider what wickedneſs is amongſt us, how by all ſorts and kinds of ſins we have provoked the Lord, we may wonder that inſtead of the voice of joy that we hear this day, the Lord had not cauſed us to hear the voice of weeping; the confuſed noyſe of War, and to have ſeen Garments rolled in bloud.

2. Let us give the glory to God; we are ſo apt to fail herein, and 'tis a ſin that the jealous God is ſo highly provoked by, that although I have already much preſſed it, I cannot but once more

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urge it upon you, God will let no creature ſhare with him; if he have not all the honour he reckons he hath none, yea, he counts himſelf highly diſhonoured.

3. Let us prize this mercy according to its worth, and let us not, becauſe we have not all we look for, over-look all that we have. Conſider how unlikely it was not long ſince that we ſhould have been in ſo good a condition as now we are. Certainly, whatever any of us may think now, we ſhould have thought this a great mercy, if the Army and late uſurping Power had gone a little farther: Truly God hath exceeded our hopes in this mercy.

4. Let us beware of provoking God, now he is coming towards this Nation in a way of mercy, to ſtop and turn from us, and do us hurt after he hath done us good.

5. Laſtly, If there be in us any fear of God, any love to the King, let not any of us dare this day to call or count that an expreſſion of joy and thankſgiving which is a breach of Gods Law, or that tends to his diſhonour.

Thus far on day of Thankſgiving. Afterwards, upon the coming forth of the Kings Proclamation againſt Prophanneſs, I reſumed this Text on *June* 10. having read the Proclamation, and repeated the foregoing uſe, I added to it as followeth:

Let us bleſs God for this moſt ſeaſonable Proclamation, and for all thoſe pious and gracious expreſſions in it. To what a height of impudence in ſin were ſome graceleſs wretches grown amongſt us, Drunkenneſs, Swearing, Curſing and reviling thoſe that refuſed to run into the ſame exceſs of riot with themſelves; theſe were, and yet are the dayly practices of many in all places, and of ſome in this place; and though by this their wickedneſs they only prov'd themſelves ſubjects and vaſſals to the Prince of darkneſs, yet they cloaked over their abominable villany with pretences of loyalty and affection to the King, and this their prophaneneſs they dar'd to call, and expect that others ſhould count a teſtimony thereof. In the mean time thoſe that had any fear of God, and true affection to the King, were grieved at the very ſoul at this horrible wickedneſs, knowing it did highly offend and provoke God, diſhonour, yea, and endanger the Kings Majeſty, and therefore they earneſtly beſought the Lord that he would put it into his heart to diſcountenance, and give ſome check to this growing evil, by declaring his deteſtation and abhorrency of theſe their

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lewd courses: And the Lord hath heard them, and given them the very desire of their hearts. For how fully and excellently hath his Majesty declared himself? So fully that we may say, *What can the man say that comes after the King?* Hear again his Majesties words, *Pulchra sunt his dicenda*; and so I again repeated his Majesties Declaration to them.

* One that hath since sworn against me.

And here because * one of those hath openly affirmed, some few daies since, that this was not, nor could not be the Kings Declaration, but was put out by some Rogues in his Name. I shall propound and answer that Objection.

Object. *How do we know that this is the Kings own Declaration?*

Answ. 1. Let us inquire whence it is that these Objectors are thus doubtful.

2. Let us consider how offensive these words are.

1. For the first, 'Tis because it so extreamly disappoints and crosses their hopes and expectations; men are alwaies very backward to believe what they passionately desire should be false. Had it been a Proclamation for the encouragement of Vice and Wickedness, you should never have heard any one of these made any question of the truth of it.

2. Take notice of the great offence these Objectors are guilty of: 1. This their doubting, and these their words are full of reproach, and very injurious to the Kings Majesty, their words betray them; you may see by this what thoughts these men have had, and still have of the King. They thought him altogether such a one as themselves; a lover and encourager of Prophaneness, else what mean they when they say, this cannot be the Kings Declaration? Now what can be more dishonourable to the King? 2. Their words shew you what that love and affection to the King, of which they boast, was grounded on, *viz.* a hope and perswasion that he would not cross them in their sinful courses. 3. These words are guilty of Rebellion, they open a gap to all disobedience; it seems if any Laws and Proclamations come out which cross our desires we may decline obedience, and say, they are none of the Kings Laws, none of his Proclamations.

But to leave these, and conclude this Use. Let all of us bless God for this mercy, this is the way to have more mercies in this kind; God can make him yet a farther and greater blessing to these Nations;

Nations; and let every one of us in our place obſerve and obey this Proclamation, and bring to puniſhment thoſe that will not.

4. This Doctrine informs, which is the readieſt and only ſure way to obtain any good for our ſelves or the Church of God from the King; for if God have his heart in his hand, can we but make ſure of God, if we wreſtle with him by Prayer, and prevail with him, the buſineſs is done; he can command the heart of the King, and cauſe it to meet with our deſires. *Solomon* diſcovers and ſecretly checks the folly of thoſe that neglect this courſe, *Prov.*29.26. *Many ſeek the Rulers favour, but every mans judgement cometh from the Lord.* As if he ſhould ſay, Men that deſire to obtain any thing of Princes, they preſently run to him, but alas they begin at the wrong end; would they begin at God, though that ſeem the fartheſt way about, 'tis the neareſt way to ſpeed; *for every mans judgement is from the Lord.* As if he had ſaid, The Prince of himſelf cannot diſpoſe of his own favour; whatever your requeſt be, the ſucceſs of it depends upon the will and pleaſure of God. Hence we finde, that when any of Gods Saints have had a Suit at Court, they have firſt made their Addreſſes to the Court of Heaven. Thus *Nehemiah* deſiring leave and help from the King to rebuild *Jeruſalem*, though a Courtier and Favourite, yet will not ſeek the Princes favour in this affair, till he had firſt begged of God to grant him mercy in the ſight of that man, *Neh.*1.11. *Proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man.* Though then thou haſt nothing it may be to beg of the King for thy ſelf, yet if thou art one that careſt for the proſperity and happineſs of the Church and Kingdom in which thou liveſt, ſee here a way how thou may'ſt be ſerviceable to them, and promote their happineſs. Beg earneſtly of God to exerciſe his Dominion over the heart of the King in a way of mercy, that he may be a nurſing Father to the Church, and a terrour to evill doers. How plainly are we commanded, 1 *Tim.*2.2. to pray for Kings? It is out of queſtion, that 'tis our duty; but this Text and Doctrine may exceedingly encourage and quicken us to the performance of this duty. It was one great end why I chooſe this Text, that I might excite and provoke my ſelf and you faithfully to diſcharge our duty in this point, that we may not only in compliance with the commands of Authority, or for any carnal advantages pray publickly for the Kings Majeſty, but that we may

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do it heartily, conſcienciouſly, and conſtantly; To engage us whereunto let us ſeriouſly weigh theſe following conſiderations:

Firſt, Conſider the condition of the greateſt and beſt Kings is ſuch, that they ſtand in great need of the prayers of their religious and faithful Subjects. For,

1. They are men of like infirmities with others, though they are called Gods in reſpect of their Office, yet are they but men, made in all things like to one of us, ſin not excepted; they have need therefore of ſanctifying and renewing Grace, which none can beſtow but the heart-changing and ruling *Jehovah*, and for the obtaining whereof, even for Kings, the effectual fervent prayers of the righteous avail much.

2. As they are of like infirmities, ſo are they liable to greater temptations than others.

3. They are uſually ſurrounded with Flatterers and evill Counſellours; and the moſt probable way and means to prevent the danger of temptation, and defeat the deſigns of ſuch Counſellours is prayer.

Secondly, As their condition is ſuch that they want prayers, ſo our own condition, either as Members of the Church or Commonwealth, is ſuch, that we had need pray much for them; for if our prayers do them good, they do us good, the whole Church and State fares the better for them; under God the happineſs and peace both of Church and State depends on them.

Thirdly, This is the beſt and higheſt expreſſion of our loyalty; to pray heartily for the Kings health is a better teſtimony of our affection and loyalty to him, than the drinking his health.

Fourthly, This is ſuch an expreſſion of loyalty and affection as nothing but want of heart and will can render us uncapable of; we may be unable to expreſs our loyalty by rich preſents, by counſell, by fighting for him, *&c.* but nothing can hinder us from praying for him but the want of loyalty and true affection.

Fifthly, This is a ſafe way to obtain any good you deſire from them, either for your ſelves or the publick; ſafe, I ſay, in reſpect of ſin, it is a courſe God hath allowed us; he hath forbid us reſiſting Authority, or by force to endeavour the procuring what we deſire, be it never ſo juſt or good, but he hath no where forbid us the uſe of this weapon.

Sixthly, As this is a ſafe way, ſo is it the good old way which the

the Saints and Primitive Chriſtians have trod before us; the ancient Chriſtians, though under heathen Kings, and perſecuting Emperours, knew not, ſo far were they from practizing, the wicked Doctrines and opinions of the lawfulneſs of oppoſing Kings and Magiſtrates; ſurely then they allowed not the depoſing or murdering of them: no, the only weapons which they durſt uſe were prayers and tears, and with theſe they did prevail.

Seventhly, By Prayer may the meaneſt and obſcureſt Chriſtian be the means of ſaving a King, yea, a whole Kingdom; the weakeſt woman by this means may defeat the moſt ſubtle and cunning Achitophel; be they ſuch as have an intereſt in the God of heaven, and will they but improve that intereſt at the Throne of Grace in frequent and fervent Prayer for the King, what bleſſings may they be inſtrumental to procure him? For Prayer can do almoſt every thing with God, and God can do what he will for, or with the King; if you then have any loyalty to the King, any love to your Country, any care of, or regard to the Churches welfare, yea, any deſire of your own good, be much in earneſt and importunate prayer for the King.

5. By the light of this Doctrine you may diſcover ſome (I wiſh I could not ſay many) amongſt us to be deſperate and dangerous enemies to the King, who yet reckon themſelves his beſt and moſt loyal Subjects. Are you not all eager to know who they are? Are you not ready to cry out, as the Diſciples when Chriſt told them there was a Traytor among them, *Is it I? Is it I?* To hold you therefore no longer in ſuſpence, 'tis every prophane, ungodly, diſſolute man or woman, that have taken occaſion from the Kings return to grow more bold and impudent in ſinning; thoſe that call their lewdneſs their loyalty, that count their open rebellion againſt God, a teſtimony of their good affection to the King, this is he, theſe are they whom I, or rather my Text and Doctrine, do accuſe as pernitious and dangerous enemies to the Kings Majeſty: for if the Kings heart be in the hand of the Lord, if he can deal with them in a way of mercy or juſtice as he pleaſeth, then thoſe that do what they can to provoke this God to exerciſe his dominion over the heart of their King in a way of juſtice, are certainly his moſt miſchievous enemies. Is it Treaſon to ſtir up and engage men againſt the King? What is it then to ſtir up God againſt him? That God in whoſe hand is their breath, and whoſe are all

their waies, *Dan.*5.23. I know you will readily confeſs, that God can do the King more good or hurt than all the World beſides; That there is no ſtanding before him when he is angry; What then could any man, whoſe heart were full of malice and treaſon againſt the King, do worſe than theſe of whom we ſpeak? Say I this of my ſelf, or ſaith not the Scripture the ſame alſo? That will tell you, that the wickedneſs of a People proves deſtructive to their Prince, 1 *Sam.*12.25. *If ye will ſtill do wickedly*, (the people are there ſpoken to) *ye ſhall be conſumed, both ye and your King.* As Subjects ſuffer many times through the folly and for the faults of their King, ſo do Kings frequently ſuffer and fall for the wickedneſs of their People. Suppoſe ſome Forraign Prince had gotten our King into his hands, and having ſecured him in ſome ſtrong Caſtle, from whence it were utterly impoſſible his Subjects by force could reſcue him, ſhould declare, that if his Subjects here in *England* would but for one moneth forbear all Acts of Hoſtility, he would ſafely reſtore him to them, but if any of them, upon any pretences whatſoever, ſhould attempt any thing of violence, he would forthwith certainly put him to death. In this caſe, ſhould not he, and would not he be accounted a Traytor to the King, that under pretence of affection ſhould go about by open force to reſcue him? Surely you are all ready to paſs ſentence on ſuch an one. You may very eaſily apply it: The *King of Kings*, that hath the heart, life, and happineſs of our King in his hand, hath expreſly declared, That if we will walk in waies of ſin and rebellion againſt him, if we will do wickedly, we ſhall not only deſtroy our ſelves, but pull down the Judgments of God upon our King: May we not then ſafely conclude them enemies to the King that do that, for the very doing of which God hath threatned him? You therefore that boaſt of your loyalty and affection to the King, if neither the fear of God, nor love of your own ſouls will prevail with you, yet let the conſideration of the great damage and danger your ſins threaten the King with, cauſe you to leave off your prophane and wicked practices.

6. If the Kings heart be in Gods hand, *&c.* then certainly we may by parity, or rather ſuperiority of reaſon, infer, that all other mens hearts are in his hands alſo. Kings have an inward natural liberty equal with others, and an outward liberty belonging to their condition above others: if therefore God can govern

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and rule them, we may well conclude, that no other man is exempted from his dominion; which concluſion, though it do not ſo much as ſhake the freedom of the will, yet doth it quite overturn free-will, as the Pelagians underſtand and aſſert it; they think it not enough that the will be acknowledged under God a ſelf-determining power, unleſs we exempt it from his dominion; with them it is not free at all, unleſs altogether free from Gods Rule and Government: nay, though it be yielded them that God never exerciſeth this dominion in ſuch a way as is deſtructive to the natural liberty of the will, yet will not this ſatisfie them, they are guilty of *Cicero* his crime, *Qui ſic homines voluit eſſe liberos ut feoit ſacrilegos*, counting it no robbery to make men equall with God as a firſt and independent cauſe. Surely, heaven or hell will ſhortly teach theſe men more humility and modeſty. What, can an infinite and Almighty God only entice and perſwade, can he not infallibly and irreſiſtibly turn the will of his Creatures? Is it, as ſome have dared to affirm, in the power of our Wills, when God hath done all he can, to refuſe what he would have us chooſe? What is this but in other words to deny what *Solomon* in the words of my Text affirms? Can he be ſaid to have our Wills in his hands, and to turn them whither he pleaſe, that cannot turn it unleſs man pleaſe? Let us beware of this dangerous errour; let our hearts by this Text be eſtabliſhed in this preſent truth, the belief and conſideration of which is of unſpeakable uſe and comfort, eſpecially to two ſorts of men.

1. To thoſe that have long mourned becauſe of the hardneſs and ſtubbornneſs of their hearts, the contrariety of their wills to the whole will of God; they have ſpent much time and labour in the uſe of many means for their ſoftening and changing, and ſtill as they fear they remain hard and unchanged. Oh wretched men that they are, who ſhall deliver them! had they ten thouſand Worlds they would exchange them all for a heart ſoftened and ſavingly changed: but alas! they fear they ſhall never get ſuch an heart; well, let all ſuch believe and meditate on this Doctrine; though Men nor Angels cannot, yet God can make them willing in the day of his power, he can make them ſuch as he requires them to be; wait then on him, reſolve to lye and die at his foot-ſtoole, and to give him no reſt till he have taken the heart of ſtone out of thy fleſh, and given thee an heart of fleſh.

2. Gods heart-changing power may exceedingly comfort and incourage thoſe Miniſters whoſe lot providence hath caſt amongſt a ſtubborn and rebellious people, who do alwaies reſiſt the Holy Ghoſt, who entertain all their meſſages from the Lord with contempt and ſcorn, and, with the Leviathan in *Job*, laugh at the ſhaking of the ſpear; Oh how is the heart of ſuch a Miniſter ready to ſink under this burden; the hope of converting ſouls was that which engaged him in that difficult employment, but now alas he mourns as without hope, he plows and ſows as without hope; the more he preacheth, the worſe his People grow, and therefore he is ready to give over, and ſay with the Prophet, *I will ſpeak no more in his name*: Well here is encouragement and comfort for ſuch, this Doctrine tells them, that with God this is poſſible, even the converſion of thoſe that are Gods, and their moſt reſolute enemies; even of theſe ſtones can God raiſe up children unto *Abraham*; as faſt as they are now running to hell he can ſtop and turn them, and cauſe them to run the waies of his Commandments; though then we have toiled all night and caught nothing, yet let us not give over, we know not what the next Sermon may do; let us ſow our ſeed in the morning, and in the evening let us not hold our hand, we know God can proſper both, but we know not which he intends to bleſs.

7. Hath God the hearts of Kings in his hands? Then what an honour, what an happineſs is it to be his Favourites? Kings uſually have their Favourites; though many are loved and reſpected by them, yet uſually there is ſome one ſingled out by them whom they delight to honour, whom they are not aſhamed to call their friends, and uſe as if they were their equals: they may requeſt, nay, command any thing from them, only in the Throne will they be greater than they. *David* had his Favourite, 2 *Sam.* 15.37. *Huſhai* the Kings Friend: And *Zabud* the Son of *Nathan*, is ſtiled, 1 *King.*4.5. *Solomons* friend; the King of Kings hath his Favourites; though the meaneſt Saint have an intereſt in his favour, yet are they not all his Favourites, there is but one Diſciple that leaned on Chriſts boſome; every one of his people are loved by him, but they are not all men ſo greatly beloved as *Daniel*. God reckons up *Noah*, *Daniel*, and *Job* as three Favourites, that could do far more with him than other ordinary Saints, *Ezek.* 14.14. Now my Text and Doctrine will reſolve whether of theſe are the

the moſt honourable and happy; as far as God is exalted above the King in my Text, ſo far is the condition of the Favourites of heaven advanced above the condition of the Favourites of earthly Kings; but alas! the blind World judgeth otherwiſe; What will men do, nay, what will they not do to procure the favour of Princes? Which when at laſt they have obtained they bleſs themſelves, and think now they are arrived at the top of honour and happineſs; nor are they alone in this folly and madneſs, the generality of men admiring and envying their condition; enquire of them after ſuch an one how he doth, and you ſhall have this, or ſuch an anſwer: Alas, how can he do amiſs, he hath the Kings ear, and is the only Favourite at Court; but as for Gods favour, that's not counted worth the looking after: Many ſay, *Who will ſhew us any good?* But it is *David* only, and ſome few ſuch as he, that cry out, *Lord lift up the light of thy countenance upon us.* Well, thus it is in the World, but if you compare the conditions of theſe two ſorts of Favourites together, you will find that as far as the heaven is above the earth, ſo far is the happineſs of Gods Favourites above the happineſs of thoſe that are moſt highly in favour with earthly Kings; I ſhall only preſent you with thoſe advantages which the former have above the latter, which naturally flow from my Doctrine.

1. Then ſuppoſe a man as high as poſſible in a Kings favour, let him have all the aſſurances the King can give him, that he will never caſt him off, yet is this Favourites high place a ſlippery place, becauſe the King hath not his heart in his own hand, but it is in Gods, who can in a moment turn the ſtream, and cauſe him to hate him more violently than ever he loved him, and then all the advantage he hath by his former happineſs is this, that it hath made him capable of a greater fall. Whereas Gods Favourites are ſure, that whilſt they walk in his waies, and chooſe the thing that pleaſeth him, neither Principalities or Powers ſhall be able to ſeparate them from his love, having loved his own he loveth them to the end.

2. He that hath moſt of the Kings heart may at that very inſtant be the object of Gods hatred, and what King can interpoſe and turn away the wrath of a jealous God from him; whereas the Favourites of heaven, becauſe they are Gods Favourites, ſhall certainly either enjoy the favour of Princes, or be ſecured from any

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real hurt by their displeasure, *Rom.*8.31. *If God be for us, who can be against us?* Oh then whilst others are greedily hunting after the favour of Princes, let us seek after the favour of that God whose Creatures they are, who is all, and hath all, and doth all in heaven and earth.

Quest. *But what must we be, what must we do to be Favourites of the King of Kings?*

Answ. 1. You must get into Christ; you cannot see the face, or enjoy one drachme of the favour of God whilst you are out of Christ, 'tis only in the Beloved that we are or can be accepted. Imbrace then Christ as tendred in the Gospel, and be assured that the more cordially you close with him, the more highly you prize him, and the more sincerely you obey him, the more shall you have of the heart and love of God, *Joh.*16.26. *The Father himself loveth you, because you have loved me.*

2. You cannot be the Favourites of heaven till cured of the leprosie of sin; we read indeed of a King in Scripture that had a Favourite, *Naaman*, a great man, but a Leper, 2 *Kin.*5.1. But the King of heaven hath no such Favourites; whilst then you are in an unregenerate, unconverted estate, whilst you are under the raign and dominion of sin, know assuredly 'tis utterly impossible thou shouldst enjoy the favour of God, *Rom.*8.8. *They that are in the flesh cannot please God*, nor is it enough that you are washed from your filthiness, but you must be adorned with the graces of Gods Spirit, these are the attractives of his love.

3. Would you be men and women greatly beloved of God? Do you desire not only reconciliation, but a large share of Gods heart and love? You must walk with God, that is, as men that have God in their eye, & whose whole conversation shews they believe him present with them. *Enoch* walked with God, and had this Testimony, *He pleased him*, *Heb.*11.5. And then what an high honour and special mark of favour did God put upon him in his translation? Be then sincere and uniform in your obedience, and have respect to all Gods Commandements, for a man fulfilling all his wills is a man after Gods own heart, *Acts* 13.22. *The upright in the way are his delight*, *Prov.*11.20.

4. If you desire to be high in Gods esteem, you must be low in your own eyes, the high and lofty one delights to dwell and converse with lowly and humble spirits, *Isa.*57.15. Princes Favourites

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uſually wear ſomething given them by their Lord, as a mark of his favour; whoever wears this livery, whoever is cloathed with humility, that man which God hath adorned with this grace, he is the man whom this King delights to honour.

5. They are moſt highly in Gods favour that are moſt zealous and active for him; God himſelf is a pure act, and the more active we are in good, the more like are we to him, and the better liked are we by him. Kings love them moſt whom they ſee moſt buſie to promote their Intereſt. *Solomon* tells us, *Prov.*22.29. That if we ſee a man deligent in his buſineſs, 'tis a ſign that man ſhal ſtand before Kings. 'Tis moſt certain, that if we are not ſloathful in buſineſs, but fervent in ſpirit, ſerving the Lord, we ſhall ſtand before, and be in favour with the King of heaven.

6. Thoſe that ſtick cloſe to God in prophane places, or times of danger and general Apoſtacy, theſe are alwaies his ſpecial Favourites; you heard before how highly *Noah*, *Daniel*, and *Job* were in Gods favour, and I pray obſerve this of them all three: *Job* lives in the Land of *Uzz*, amongſt a moſt barbarous people, and at a time when Satan boaſts that God hath not any viſibly to own him, and yet *Job* in this place, and at this time is a perfect man, fearing God and eſchewing evill, *Job* 1. 1. *Daniel* keeps cloſe to God in the Babyloniſh Court. *Noah*, when all fleſh had corrupted his way, he remains upright in his Generation, *Gen.*7.1. If then when others turn aſide from following the Lord, we fulfill after him, or follow him fully, we ſhall certainly be moſt highly in his favour.

7. The more ſtrong we are in faith, the more ſtedfaſt we are in believing, the more ſhall we have of Gods heart, the more we act faith on Gods Al-ſufficiency; when we can leave our own Country and Kindred, ſacrifice our *Iſaacs*, and againſt hope believe in hope, then do we highly honour God. *Abraham* was moſt eminent for this grace, and ſee what an high honour God puts upon him, *Iſa.*41.8. *Abraham my friend.*

8. Laſtly, This Doctrine is full of conſolation to the people of God; be their condition never ſo ſad, their ſufferings never ſo great, here is enough to ſupport them, yea, to fill their hearts with joy and gladneſs, that God who hath taken them into Covenant with himſelf, who is not aſhamed to be called their Friend and Father, whoſe love to them paſſeth the love of women; in a word, who is as tender of them as the apple of his own eye: 'Tis that God

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who hath an absolute soveraignty & dominion over all persons and things in the World; there hath been nothing done to them but by his permission; he hath the heads, hearts, and hands of their most potent Adversaries in his own hand. In the greatest storms and tempests their Father sits at the Stern, and can command a calm when he pleaseth. If then they are assured of his love, and know he will not hurt them, they may be assured that others cannot, for they cannot go beyond the Word of the Lord to do more or less; here is that which in the midst of the thoughts of our hearts is sufficient to refresh our spirits: When therefore we hear sad news, when those that bring evill tidings, like *Jobs* messengers, overtake one another, and the last alwaies brings the worst news, then remember and retire to this Text and Doctrine, which publish peace, and bring good tidings of good, which say unto *Zion*, *thy God raigneth.*

FINIS.